

Light of Truth.

An Exposition of the New Philosophy of Life, Here and Hereafter.

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Written for the LIGHT OF TRUTH.

Led to the Light.

BY HUDSON TUTTLE.

CHAPTER XII.
THE CELL.

The *News* was a partisan sheet on the side of the opposition, which meant the party out of office. The office-holders were a set of rascals whose least crimes would relegate them to the walls of the penitentiary. The *News* was merciless, unless paid generously for its silence. It was sustained by blackmail, like many party sheets, and applied the lash to friend or foe if there was prospect of payment for cessation of hostilities. The dereliction of the sheriff was an occasion of a life-time. The opposing party, a wealthy man, favored elements which gave a plausibility to the most violent outbreak.

Mr. Canning called that morning on Mr. Arling, to talk over the lecture. He was curious to know what the effect would be on the mind of the minister. Where superstition has fast hold the plainest truths fall on barren ground, and are unappreciated. It is like giving indigestible food, which simply irritates without giving nourishment. To awaken one out of the lethargy of credal bondage is a delicate task, and brings aversion and hatred if not successful. A limb may be bent and confined with splints and bandages, until after these are taken off, no medicine or usage will be able to restore its suppleness. So the mind may be fettered until it ceases to think except in the prescribed circle, and incapable of assimilating ideas outside of its narrow limitations. Mr. Canning was doubtful as to the induration of the mind of Arling. Had the minister been older, he would have had little hope of him, for the mind as well as the body at maturity, with most men, ceases to grow, and becomes unchangeable. Beliefs accepted, and doctrines entertained, are defended with exemplary valor, and consistency is proudly held superior to correct understanding. He found the pastor reading the morning paper, and noticed he received him with embarrassment.

"My dear friend," said Arling with a forced smile, "I was thinking about you; I could not well do otherwise, for I was reading about you and yours. You have seen the morning *News*?"

"I have been on a long walk, starting early, to the farm over the river, and have not read it. Whom has it attacked to-day?"

"The paper is a disgrace to a civilized community. There should be a law against such ruffianly journalism. This morning there is a villainous attack on the sheriff, Sherwood, and incidentally on you."

Mr. Canning took the paper and glanced over the following:

OFFICIAL CORRUPTION.

A POOR MAN HAS THE PRISON FLOOR, A BLOATED ARISTOCRATIC MURDERER IS FURNISHED AN ELEGANT PARLOR.

NO ATTEMPT TO PREVENT THE ESCAPE OF YOUNG CANNING.

HE IS HAVING A ROYAL GOOD TIME.

We rise to inquire of the authorities of this county if a sheriff has a right to take a prisoner, held for a capital crime, from the cell where the judge ordered him to be kept, and give him the use of the parlor and meals at that officer's own table? Such is the case, we are credibly informed, with Sherwood Canning. He is the son of wealth, wealth gained from the sweat of the honest sons of toil, who, if imprisoned, would be given bread and molasses, and sleep on the floor like dogs! Money elected the officers at the last election, and they return the favor. Before the trial there will be one prisoner missing, and the oppressed tax-payers will have a pretty bill for rewards and other expenses in again getting him in the hands of the law.

"This is a fiendish slander," exclaimed Arling. "It would be from any other source," replied Canning calmly. "The editor of the *News* has had nearly every respectable citizen in his pillory, and it has become rather creditable than otherwise. It will tighten the restraint on Sherwood, as it places the sheriff in a delicate position."

If Arling had been indignant over the attack, he was more surprised over the manner of its reception. He sprang to his feet and, warmly grasping Cannings hand, exclaimed:

"They call you an infidel; I call you a Christian! A man who can calmly bear such abuse directed at his most vulnerable point, has Christian grace such as not a Church-member in this town possesses; I do not except even myself."

"Love against hate has been preached for twenty centuries and still hate and selfishness hold the world, the poor editor of the *News* has his living to make and that of his family. He is a member of your Church, is he not?"

"I regret that I have to answer that he is."

"Every flock has black sheep, for which the white ones are not to be blamed."

"Your charity is so broad and your spirit so admirably, it is deplorable the influence you exert might not be for the Church."

"Ah, my dear sir, now you reveal a trace of your educational bias. The Church was once everything. Its influence is growing less and less, and will continue to do so. The influence of the individual is becoming greater and greater."

"I am in trouble, Mr. Canning. If I held peace of mind above knowledge I should regret having attended the lecture."

"Has it disturbed you?"

"Disturbed! As I told you, I was preparing a sermon on the Biblical account of the creation when you called for me. I thought I might get some light on the subject, perhaps see the fallacy of the new theory. As I listened my mental horizon seemed to lift. I ascended the mountain's summit, and saw farther and farther with wider sweep! Am I under a delusion? For the task I have in hand I am weaker. I have to go on Sunday and preach a sermon that in my innermost soul I am conscious is false. I must do this or lose my place."

"Do you believe in a literal hell of fire?" quietly asked Canning.

"I was so taught by the professor of theology, yet I can not reconcile it with a God of love and mercy."

"Do you believe in a personal devil?"

"I make the same reply, more emphatically, and add there is no room for a devil."

"Well, what do you do with this rank heresy, for you are an avowed believer in a hell and a devil?"

"I pass them by in silence. When Deacon Lane and such brothers say to me that they miss the good old doctrine, I reply that I will some time give them a hearing."

"Then, why not leave this matter of the creation alone. You are not sufficiently versed in evolution to advocate it, and you can't conscientiously take up the Mosaic account. Choose subjects which call for no doctrinal expression, and wait until sure of your footsteps."

"I heard that the Methodist minister assailed the lecture last evening at the weekly prayer meeting."

"He did not attend?"

No, and that is probably why he felt able to overthrow it. He said it was the vaporous rant of infidelity, and created a laugh by the usual joke of the monkey being the lecturer's great grandfather."

"Ah, yes," replied Canning, "a preacher who has not read a word of the writings of Wallace or Darwin, men who devoted their lives to the study of this great subject, place texts of the Bible against them and feel fully qualified to preach annihilating sermons."

"They believe that they should make no preparation, trusting in the Lord to inspire them with what to say."

"The Bible furnishes one example, Balaam's donkey," said Canning.

"You are severe on the ministry, or I should say they are severe on themselves, for they merit your criticism."

"I am on my way to visit Sherwood, will you go with me?"

"I would gladly, if it were not for the sermon which now have to be prepared anew, with only this one day left me."

Mr. Canning walked rapidly to the jail and was met at the entrance by the sheriff, who appeared disturbed and angry.

"My dear friend," he said, taking Canning's hand, "you must not blame me for this occurrence. I have favored Sherwood to the utmost, and would still stand by him, if he would allow me."

"Take no trouble about that, my friend, you have been true to us, and we appreciate you."

"You will not find Sherwood in the upper room?"

"Have you removed him?"

"I never would do that. He received the morning paper and as soon as he read the cowardly assault on me, he called me into his room and said that he would not compromise me as he was doing. If I would allow him to place his table in the corridor outside his cell for better light and air, it would be the only favor he would ask. I protested almost to force, but he declared he would go to his cell in the common jail, and that he had been recreant for having left it. 'It is no worse for me than for those who have and will occupy it,' and there in his cell you will find him."

(To Be Continued.)

Written for the LIGHT OF TRUTH.

PSYCHICAL STUDIES--HYPNOTISM.

LYMAN C. HOWE.

The study of hypnotism has begun in earnest, and promises a large field of ever-widening knowledge and opportunity, with the highest practical usefulness. We need not quarrel about the name. It is claimed to be more fitting and scientifically accurate than Mesmerism or animal magnetism, albeit it does not seem as yet to cover all, nor a very large part, of the facts and uses included in the mediumistic application of animal or spiritual magnetism. The facts and their scientific bearings are what most concern impartial thinkers. I have long held that the most reliable mediumship accompanies the most perfectly balanced and healthy organisms. Disease may induce states that invite abnormal impressions, and make the way for extraordinary development, but a chronic condition of ill-health rarely favors the best psychical experiences.

In the February number of the *Psychical Review*, which contains the cream of spiritual facts and advances, critically analyzed and broadly interpreted, I find my idea sustained so far as hypnotism is an index. In this number of the *Review* Arthur Macdonald presents "The International Congress of Experimental Psychology." It is replete with useful suggestions and critical analysis. Among other things he gives some important results in hypnotism as presented by Dr. Berillon, editor of the *Revue de l'Hypnotisme*, from which I quote:

From an experience of attempting hypnotism with some 250 children, of both sexes, he deduced these conclusions: In ten children, from six to fifteen, of different classes of society, eight could be put into profound sleep after the first or second seance. Contrary to the general opinion, the difficulties of causing profound sleep were greater in proportion as the child presented neurotic hereditary defects. Healthy children with good antecedents were generally very suggestible, and consequently hypnotizable.

The almost limitless influence of suggestion is beginning to dawn upon the scientific mind. It has been familiar to advanced Spiritualists for many years. I have observed it in many phases of mediumship—my own included—and the study of relations between the world of outward facts and their suggestions and the world of interior causes and spiritual energy is complex and very important. A slight stir in the silence of a harmonious circle may set in motion a series of progressive changes that may ultimately in effects so remote and apparently unconnected as to mislead all observers. These objective agencies may, in turn, meet and interchange with subjective sources of energy, and therefore of motion, and in the blending and transfer come back to us laden with expressions new and strange, and so compounded as to represent neither world distinctly or definitely, but both worlds so mutually modified as to amount, almost, to a new world created by the interchange. A single word may suggest to a sensitive an almost limitless range of relations and issues which may be utilized and modified indefinitely by the co-operation of minds in sympathy with the sphere of the psychic and the current of excited tendencies, and such suggestions are, I believe, utilized by the guides to enable them to direct their own messages into clearer expression in matter.

But suggestion is not only far-reaching and powerful in affecting mediumship; it is applied in a thousand ways in every walk of life. It is of vital importance to guard the young against all discouraging suggestions from people of weak intellects and low morals, and to utilize the same power to sustain them in all the tendencies desirable. A single word has made the destiny of many whose impress upon the

world is a matter of history. Children are susceptible to influences of words and examples from those they like, and they like those who treat them well and cater to their desires. If such associates disparage the efforts for the attainment of knowledge, the influences may paralyze aspiration and defeat the efforts of fond parents to stimulate a worthy ambition to rise. A gentle word spoken in season to a child who manifests cruelty or vicious proclivities may act as a hypnotic suggestion, to work a permanent reform. It is a healthy condition of body and mind that is open to such impressions. The physical and mental states that open the most reliable communion between the physical and spiritual worlds are normal to healthy manhood and womanhood. Health is harmony; disease is discord. Spirit communion is a healthful experience, and bears the choicest fruits on the tree of life.

Reported for the LIGHT OF TRUTH.

INSPIRATIONAL TEACHINGS.

MRS. MARY J. COLBURN.

LESSON IX.

We are not forgetful of the fact that a portion of our race seems hardly to have learned the first lesson of human unfoldment. Specimens of this class have existed in all the historic ages, and are found to-day among the cave-dwellers of Arctic America and the wild tribes among the Indian Archipelago. We leave them in the rear.

Our work is with a nobler type, who felt the impulse of a high nature, and began a course of improvements, which was continued by the Egyptians and Persians of olden time, by Grecians and Romans of a later age, and is to-day being prosecuted by all the nations of the earth.

Let your thought follow our simple-minded ancestors as they turned their attention to the luminous bodies as they moved across the heavenly plain.

The sun, grandest of them all, was first to arrest their notice. Hailed with joy at the rising, his course was watched with peculiar interest until he went behind the hills in the opposite direction.

Then the moon took a place of fear, and in its variable-ness was a perplexing study to those juvenile astronomers. Doubtless alarm was felt when the moon passed into the earth's disk or was seen in shadow; but danger passed away, and all was safe.

Repeated observations taught them the movements of these bodies, taught them the points east and west, and the measurement of time by days, months, and years.

The sun is a natural object of veneration, and sun-worship was doubtless the earliest system of worship. The star-lighted sky is ever an inspiration to our spiritual nature, and the stars have had their worshippers.

Amidst these shining orbs was the supposed paradise of the beneficent gods, and these mythical beings were paid divine honors. Objects of religious worship multiplied in endless variety. Each nation had its favorite god, or gods, and the national god was to its worshippers the only true god; all others were false.

The celestial realm was also the home of departed souls. Prayers and offerings for the safety of the dead became a religious rite. Voices were heard from the unseen realm, and revelations were given to seers and prophets.

Ignorance and superstition ascribed these mysteries to supernatural deities. We find no evidence that such beings ever existed, save in the imaginations. But we have ample proof that, in a very remote age, communications were given to mortals through various channels by human beings who had reached the immortal state.

(To Be Continued.)

Written for the LIGHT OF TRUTH.

A REVERBERATION.

C. H. MURRAY.

Rev. H. B. Townsend, the Presbyterian minister of this place, recently preached a sermon on immortality. Most of the evidence quoted in favor of a future life was very ancient and sufficiently decayed. He said—what has been so frequently presented before—that in the providence of God it had not been deemed necessary to inform men about the place they were to dwell in after death in any very particular manner; that when the soul departed its communication with earth was cut off, the wires were down, and there were no service lines between the living and the loved ones who had gone before. "It is true that there are some cranks who insist on having the wires up, and in having operators called mediums, who are men with long hair and women with short hair, who with soiled fingers and filthy hands get alleged communications from the other side. But they are all knaves, everyone of them; not one of them but has been or may be detected as frauds. Brethren, I advise you not to depend on such means to learn of immortality."

Assuming that the foregoing assertion is true, for we can hardly believe that a cultured gentleman, who has for years occupied a position as a teacher of truth and an expounder of the holiest inspirations, would recklessly make charges that can not be substantiated—the declaration so confidently made—shows how extensive the information of the reverend is. There are several thousand mediums in the United States, and to know that each one of them is a knave and a fraud, in opposition to what several other thousand people believe, at least shows how much more one person can know than several thousand people. No explanation was offered as to how this vast knowledge was obtained, but that does not invalidate the assertion. It is just as sound as if it were shown in detail how it had been proven that every medium is a knave.

Candidly, I don't see what the length of the hair has to do with the question of integrity. Many of the priests and monks of foreign countries shave the crown of their head, while the Chinese diligently nourish that portion of the hair and shave the base of the head. Although we have no authentic picture of Christ, all the ideal representations of him picture him as having long hair, which perhaps is repugnant to the taste of Rev. Townsend, at least one would infer so from what he says about the male mediums. But is not this matter of the fashion of wearing the hair brought in as a reproach upon the character of the people who practice mediumship—a kind of attorney's fling to produce contempt? In all our large cities now thousands of working girls wear their hair short, not because they wish to appear odd or unfit to

associate with Presbyterians, but because of the much greater convenience in caring for it, and, it might be added, because many of them look far prettier in that mode.

I especially commend that portion of the pastor's discourse in which he advises his congregation not to meddle with mediums. If I had occasion to address a gathering of Presbyterians, I certainly should emphasize that advice. There is nothing more destructive to Calvinistic tenets than the interviewing of mediums, and if one wants to be an honest and unshaken Calvinist, he had better not make a study of immortality through such instrumentalities. To have one's faith and sensibilities suddenly shocked by the discovery that some exalted soul that your creed relegated to the dark shades of the non-elect, is, under the economy of God—whose mercy endureth forever (Psalm cxxxvi)—not there at all but is actively employed in the higher plains of spirit life, such a discovery will stagger one's confidence in the implacable character of the ruler of the universe. An unshaken faith in the despotism of God can not be maintained by the investigation of Spiritualism; and all who find a supreme comfort in infant damning Calvinism will do well not to seek solace in the doctrines and facts of metapsychic Spiritualism. They are adapted to a different growth of mind, irrespective of the length of the hair.

Elkhart, Ind.

Written for the LIGHT OF TRUTH.

WHAT IS AN ANGEL?

H. W. PALMER.

In a late number of a religious paper was the following inquiry:

Peter was in prison. (Acts, 12, 1-17.) A group of praying believers were in the house of Mary. A knocking was heard at the outer gate; Rhoda went to the door, and, returning, said: "It is Peter himself." They would not believe her. She insisted. The knocking continued, and they said: "It is his angel." They went to the door and were astonished to find Peter.

What need is there of attributing to these people a belief in guardian angels, ghosts, or any superstition? Why not read the simple Greek phrase, it is his messenger? a messenger Peter has sent. The word angelos means a messenger, one sent, and in the Bible is commonly used as meaning what we call an angel, but is that usage so invariable that we are compelled here to charge on the early disciples a belief not only in ghostly apparitions, but in spirit rappings, when, if we met the passage in any other Greek book, we should most certainly translate it as a messenger?

The editor thereupon comments to the effect that while it is evident that the "angel of the Lord" who appeared to Peter in prison was a supernatural visitant, it is not clear that the one who knocked at the gate was a supernatural or human messenger, and a reader can choose for himself between these meanings.

These utterances show to what straits our brethren of the so-called orthodox faith are reduced in their efforts to discredit what are termed supernatural appearances. Everywhere in both the Old and New Testament may be found records of the appearance of angelic beings, and generally under such circumstances as to indicate that they were spirits, and not human beings. It is of no possible consequence whether they are called angels or messengers, provided it is proved that they were really spiritual beings. Eighteen hundred years ago the belief was general among the Jews that there were both good and evil spirits, and only the Sadducees were unbelievers. Not only this, but it was believed that evil and unclean spirits could enter into and take possession of human beings and even animals. To take away angels from the Scripture records is to undermine the whole system of Christianity, and our beloved orthodox brethren should be extremely cautious not to do anything that tends to shake the belief of mankind in the existence and possible appearance of spiritual beings, be they angels or messengers.

PRAYER.

To the Editor of the LIGHT OF TRUTH.

I see in your paper of January 14th some remarks of A. B. Severance on the subject of prayer—to pray or not to pray.

The captain, officers, and crew of the steamship *Spree*, when meeting with the appalling danger in mid-ocean of being swallowed in its depths, had no time for prayer; and if they did try to pray while putting forth all their energies in their work to save their ship, they were only answered or assisted by the never-tiring efforts of unseen intelligences striving to direct them as was probably best at the time. On the contrary, the terror-stricken passengers, in the depths of their despair, gave way to utter helplessness. Then it was that the soothing influences of one strong in the faith of prayer, like Mr. Moody, came in opportunely to harmonize their condition and keep them quiet. Is there any knowledge within the reach of man that can prove to a rational thinking mind that prayer, ever did for one moment change the inevitable principles of divine law for any human being? Thousands have gone down into the sea who prayed, possibly with as much right to be heard, while thousands of others have escaped with seemingly less hopes. Many things are said to have been said and done by Jesus in his time. He is said to have indited what is known as the Lord's prayer, and that he was doing many wonderful things that we know to have been spiritual phenomena. All perhaps true enough in its time, but in the last half of the nineteenth century how is it with us? We have phenomena that far out-do anything in the days of Jesus of which we have any account. All over the earth where light and reason are tolerated are his works being duplicated a thousandfold by mediums, both men and women, and the great trouble with individuals in the extremes of distress is their want of proper understanding of the unseen intelligences, and a calm confidence in the psychic forces of spirit help.

Verily, let us pray with our hands, reason with our minds, and work with our pens, until a better understanding of the efficacy of spirit help in times of need shall reach out to the uttermost of the intelligences incarnate. WM. D. THOMAS, Gainesville, Tex.

Everything on the earth voices a silent language that the soul attuned to harmony can comprehend. Thought transference is the universal silent language; and when we learn to live as thoroughly in our spiritual nature as we now live in our animal consciousness, we shall perfectly understand this universal language. We can talk with birds and flowers, etc., as readily as with each other.—*World's Advance Thought.*

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon,

At Douglas Hall, corner Walnut and Sixth Streets. Doors open at 2:30. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain no enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. Mrs. A. E. KISSY, Medium. Mrs. J. CLEGG WRIGHT, Chairman.

In justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns.

All communications concerning this department and questions from abroad must be addressed to C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday Afternoon, March 21, 1893.

PROLOGUE.

We come again to-day seeking to know more of truth, for we realize that we are but in the beginning of the great revelation which shall follow in the years to come. We are growing nearer and nearer unto the source from whence we came; beginning to understand a little about that which caused us to exist—you as spirits in the material body, I as a freed spirit trying to analyze all that surrounds us, and more of this great life principle; for when we comprehend all of life, we comprehend all things, for that which brought forth the flower or the fruit has brought forth you and me. And as I look about me this afternoon, seeing the many conditions which surround you, and the anxious thoughts sent forth for more knowledge, I would fain give unto you all you ask for, but remember, I am but one spirit of many; but an infant, that has returned to earth to teach a little higher, and point out a brighter, broader way. Whilst I come to you as one spirit to teach you this, I do not come to you feeling I know all, but a very little indeed, but I do this much: I do know that man to-day needs to be enlightened; I do know that man to-day ought to do a great deal more toward attaining knowledge upon this planet. I know that men should look down deeper into the condition which surround them and if they could or would, there would be greater changes among you to-day. Man must be free; he must not accept error from anyone; he must stretch out his hands, lift up his eyes to nature and say, "I belong to no one, I am free." Work hard for self and those who are near and dear to you. Be careful that each one with whom you come in contact shall understand you. If you understand the truth of Spiritualism, fear not to own the cause. Proclaim that you are free; that you will do whatever seems good, and help humanity upward and onward, and that if you can alleviate the suffering of one mortal you will surely do so. But be careful and understand well the step you take, and then take it in defiance of all, for whatsoever is right is true and whatsoever is true is just, and the man who is true to himself will be just to others. I would also say, be brave, for the time is not far off when men shall have to band together and stand firm for liberty of speech and freedom of action in dispensing justice. Proclaim that which you know to be true and right, and in this way you will conquer those who would crush you.

QUESTIONS AND ANSWERS.

QUES.—[By J. E. M., San Francisco, Cal.] What are the best methods as a beginning in the formation of a home circle?

ANS.—My friends, in forming your home circles it would be necessary for all of you to be in a harmonious condition with one another, if you desire good results. Assemble as you would for your family worship (if you are accustomed to family worship, those of you will understand what this means). Enter not with frivolous thoughts, but rather in a sacred mood; for, remember, all things which pertain to the spiritual are sacred, and upon entering the circle-room, leave behind you the many cares which have perplexed you during the day. Try to become passive, and the spirits who wait upon you will try in some way to prove their presence. Be not over-anxious, for it might not be possible for your loved ones to manifest for quite a little time. Although they are ever near and endeavor to make themselves known to you, yet it is not always possible to make themselves known immediately. I could not explain this to you, unless I were to carry you with me to the spirit side of life. There you could look down and see the many conditions which each one of the spirits must overcome, and sometimes, friends, they will not be able to do aught but possibly move your table or give you the tiny rap. But remember that the tiny rap was the first that brought this beautiful truth to you, brought to you through a little child, and it was the tiny rap that drew the attention of the world to this child. So become as children; be ready to receive whatever may come, and your friends will be enabled to help you, and give you peace and comfort. If a strong medium be present the spirits may be enabled to prove their presence immediately; but be patient, and by and by you will be rewarded.

QUES.—[By W. R., New York City.] Would an educational institution for mediums interfere with the spirits' work?

ANS.—Friends, I feel that it would not interfere with the spirits' work. I feel that it is really necessary for them to have a school. I feel that it is necessary for your mediums to be more thoroughly educated than at the present time. Whenever or wherever we find those who will make good instruments for the spirit world, we are anxious that they become educated spiritually, and we would have them know more of that which surrounds them upon this material plane of life, but I often find that when we permit our instruments to become better acquainted with those things which pertain to this life and to the life beyond, they are very apt to give up all thought of mediumship, and rather say "my spirit and myself." All controls are fond of the instruments they can control and use for the uplifting of humanity, and whilst I say this, I do not say that it would be discouraging to have an institution. In fact, it would be better for many reasons, for you know every one of you who know anything at all about mediumship, know that our mediums are chosen mainly from those who have not had the best education; or from those who belong in the humbler classes. Very seldom can we choose an instrument who has been fully educated and passed through the different phases of schooling here. Very seldom are they willing to take upon themselves mediumship. We have, I believe at present upon this earth plane, five who have been thoroughly educated out of the great number of mediums. But, whilst I look over this field and see the remarkable work that is being done, I say it is wonderful when you consider what and who the mediums are. Ah, friends, education is always necessary. Nor do we allow our mediums to be ignorant very long. We teach them spiritual lessons, bring bright and beautiful thoughts to them, but if we were assisted by the wise ones upon the earth plane, we would bring them out into higher conditions. We could then use them better than we do to-day; but, friends, whilst we strive to have each one of our instruments forgetful of self, whilst we strive to make them to understand how necessary it is to have a spirit from the spirit side of life to bring them the knowledge which they must teach others, I would have my instrument stand as she stands now before you, for I know I send through her lips that which you receive. I know it is my thought and not her thought that you receive. I do know

that I have brought her up and out of the many conditions which surrounded her, but I have tried to do all I possibly could with her. My instrument said a few moments ago that her controls did not permit her to study or read much. Now, friends, it may seem I am a hard task master, but I feel it is necessary to do this, for if I allowed my instrument to study or read she would feel at times it was herself that was answering questions from her own knowledge. But bring forth your brightest lights, and set them upon the throne that they might shine and sparkle. You have some of the brightest intellects in your ranks, and all hail the day when you can take your mediums and bring them before the public bright and shining lights.

QUES.—[By M., city.] Does the forced development of mediumship affect physical health?

ANS.—I do not understand how you will force mediumship. I know that many are placed in a condition where they are sometimes taken possession of by spirits who seem to use all of their vital force, seem to prostrate them and lay them for a time, as it were, aside, being too weak to do that which they really should do. I do not feel that any one can force mediumship. If you are a medium and you have spirits around you who desire to use you as an instrument, (for a medium is but the one that stands between you and the spirit world) these guides, desiring to use this instrument, will be careful of them, although they may not at first understand just how to use them. They may be a little too vigorous and may weaken their instrument, but they are not forcing their mediumship; they are only using the instrument who is already a medium. If you try in some way to bring out that which is not in you, and by certain rules take this beyond your strength, that is detrimental to you, but it is not the spirit guides that are doing this. Oh, no, it is the ambitious man or woman who would be more than he or she can be. None of you can do more than your strength permits you to do physically. None of you can run faster than your strength permits. If you are sitting for mediumship and you think that you have been too strict, you have too closely confined yourself to this task, rest awhile and then you will go forth all right. Do not try to force any power. Do not try to do more than you can. Be patient and your spirit friends will be right by you. Be ever willing for them to use you. Be ever careful of what you eat and drink, as well as of what you think, for, if not, you may bring upon yourself physical ailments, which, while temperance and pure thoughts bring about good conditions, and all will be well.

QUES.—[By C. S. C., Bay City, Mich.] Why can not Spiritualism be reduced to a creed?

ANS.—How many creeds would you have, my friends. There are no two Spiritualists alike. It would be an utter impossibility to bind a Spiritualist down to a creed. They do not understand what a creed means unless it be this: that ye love one another; that ye do that which is right for right's sake; that ye forget self and work for others. If you desire a creed for Spiritualism, this should be your creed, but when you bring a dozen Spiritualists together and ask them to decide upon something that will bind them, you will find that out of the dozen there are no two that think exactly alike. They each understand just as far as their spiritual development goes. They will not be bound by any creed. They will be free, and free, indeed, to do that which is right, not through fear, but because they desire justice. There is no higher law under the sun than justice. There is no higher law than that which is given by the spirits that come to you and try to make manifest that which is right. They tell you to do that which is good. Let all of your thoughts be good; let all of your actions be right, and let each one of you seek to do good towards those with whom you come in contact. Love your neighbor as yourself as near as you can. Do unto others as you would have others to do unto you. This is the Spiritualist's creed.

QUES.—[By H. W. P., City.] Why is it that a magnetic healer treats one patient with ease and success and some other with difficulty?

ANS.—I can scarcely explain this to you, although I know it to be true, unless in this way: You treat one who is not as magnetic as yourself, and the magnetic forces which comes from you overcome the pain in that one, and the spirit guides who are back of you can through their force bring this one up and out of the condition that they are in. You are called to another one who would not need magnetic treatment exactly, but rather would need electrical treatment. Then, if you are alone a magnetic healer, you could not heal the one that needed the electrical treatment. There is a great deal of difference in mortals, as you know. Some will be prostrated very easily by any bodily ailment. Others will suffer pains that are agonizing, and yet will not give up. Now, one who is positive and brings all his will-force to bear against it overcomes the pain quicker than the one who yields to the ailment. There is a special healing medium for every class. You may be enabled to do some wonderful things, and I believe you have; you may be enabled to alleviate pain; you may be enabled to reduce that which seems to be a growth or a tumor in one person, and fail with another, because one would need magnetic and the other electrical treatment. The guides that are with you are for you, and the guides of another will do all they can for you when trying to cure their charge. Friends, I do not approve of man giving way to ailments. I say each and every one of you are spirits and if you bring your spirit force to bear against them, you can overcome many ailments, and when you call in a physician, help that physician by giving him your confidence. This will bring you out of ailing conditions, and make you a well man indeed.

QUES.—Why are mediums so exclusive in admitting strangers to their seances, while Churches welcome them?

ANS.—Because mediums are sensitive and must depend entirely for success on their immediate surroundings. One stranger at a circle may mar the whole sitting, and often prevent any manifestation from taking place. Mediums sense immediately the influence one carries with him. Many of those who have never attended spiritual meetings of any kind, have a somewhat raw or positive spiritual atmosphere about them, which is painful to the medium to brace up against and often repelling. The sensing of this is the medium's barometrical indicator and foretells bad results. Some, however, become dulled to the keenness of this gift by avarice, and thus stand in their own way of success or perfect manifestations. But the investigators who are troubled with an atmosphere of this nature, can have the same modified or spiritualized by frequent attendance of society services or public lectures where Spiritualists congregate, and which, at the same time, is a preparatory school for them—the law of Spiritualism demanding or requiring this of one class of investigators, while those who are to the contrary—negative—get the phenomena as their initiatory degree to the light of truth. And this law, like the phenomena, manifests itself through mediums. Thus it is wrong to say that the mediums are exclusive. The mediums are governed by law, and this is responsible for the investigator's immediate exclusion or admittance to spiritual circles or seance chambers.

SPIRIT MESSAGES.

Sylvester Hart.

Chairman and friends: I am happy to be here this afternoon. Oh, how the time speeds away and how many different conditions surround each and every one of those we love

but we understand to-day that it is necessary for each one to have experiences so that they may learn the greater lessons of life, and whilst I stand before you this afternoon a stranger, yet I would voice my love to you, the love of a brother unto a brother, for are we not all brothers and sisters? Although we move from the earth plane to the higher spheres, just one step higher, I am still glad to return and draw close to you and the loved ones who belong to me through the tie of nature. Yes, I am here this afternoon, my beloved companion is with me, and we desire to send our love and greeting this afternoon to the children who still linger upon the earth plane. We would say that Sylvester Hart and his wife were here and send love to the dear ones in Oberlin, Ohio.

Isaac Vedder.

Standing before me now is an elderly man. He comes up close beside me and says: Mr. Chairman and friends: "I have been on the spirit side of life for a long time, and I have seen many of mine pass through this earth life, but who are now with me on the spirit side of life. I still have some who linger upon the earth plane, however, among them grandchildren and great-grandchildren, and I feel anxious that they should understand this truth, and that is why I come here to-day to express my thought, for I know it will go to them in the distant place, and I know that they will be glad to hear from me. I want you to say that Isaac Vedder was here from New York State and sends his love to those who live in Arena, Wis." He also says: "Albert is with me."

Nancy Hoover.

I come to-day to send a message to my boy, Tuset Hoover, of Briggsdale, Ohio. I am so pleased with the step he has taken, and I can assure him he will never have cause to regret it. What is there more beautiful than to know that we live; that we are not dead and that we can return to our dear friend on the earth plane? I am often at the home circle and see that it will not be long before we can manifest to them. I want all of my dear ones to know that I still watch over them and care for them. I have not been idle. I bring my love to them all, and hope they will come into the light as Tuset and his dear wife have done. Uncle Jonas and Dr. Henry are with me and are lending a helping hand. Remember that brother is near and we guard and protect you.

Mildred Blakeslie.

Desires to send a message to her father, who lives in Meriden, Conn. She wants it put in the paper so he can see it. The father has asked why she could not come to this circle, and she can come through me better than the other mediums. She wants him to know that she is here; she is with him most of the time, and she wants him to believe in Spiritualism.

Dick Hudson.

I was told to come here to-day and speak for myself. It seems a great thing for a spirit to find that after giving up the body he can return to earthly friends and talk. I left this plane in somewhat of a hurry. I was riding along a road where I saw a derrick at work raising stone. Being anxious to see how it operated I got out of the wagon and walked up to the machine. A large stone was in mid air, when with a whizz and a crash a pin flew out and all was darkness to me. My friends know the rest, especially my dear wife Bettie. To her I come to-day, and want her to know I still love her and often come to the home, although another has taken my place I am satisfied. I am well known in Circleville and all over Piqua County. Tell Mart I often come to the stable and am greatly interested in the horses.

Hiram Gritman.

This man comes accompanied by an elderly lady and two younger persons. The elderly lady he calls Lydia. He says: "I am glad to be here. I desire to send my love to the loved ones in a distant place. I want them to know that I am never far off. I draw closer and closer to them every day. All things are well. Whatsoever you have done, we on the spirit side of life are satisfied, and I want you to know if you will only form a circle and sit at home with a few of those who are in harmony with you we will send forth manifestations which will give you great joy, for I know you are anxious to communicate, and feel that that would be more satisfactory to you than anything you could receive through the voice of another." This man comes from New Benton, New York.

James R. Pattison.

I next hear the name of James R. Pattison, and while he speaks I am bowed down, friends, I am held by a cord and chain, and he says: "That is my condition on the spirit side of life. I am not free as yet, wholly free from the ideas that were taught me upon the earth plane. No, I can't, I can't sever entirely the bond that holds me, yet I am struggling day by day so that I may be free indeed, and that I may gain greater ideas than I have gained as yet. I know there are many more in the spirit life who are held in the same way, and this is the first time I have been permitted to speak through any mortal lips, but I know by my coming here I will be enabled to break away as it were a little farther from the condition that binds and holds me. I was not a Catholic, but an Episcopalian, and it seems to me that I can not give up the idea of that heaven. I want to find it, and that seems the cry of my soul, and yet, friends, I am told by the control of this instrument and many more good men just like him that there is nothing but a higher condition to which I shall go in the by-and-by, and as I express myself to you here I want you to go eastward to the city of Philadelphia, and I want to send a love message to Hattie and Rebecca, and I want them to know that their father lives.

Willie Graff.

I want to reach my father who lives in St. Louis. I have tried so many times to send him a message, but could not come in rapport with the medium before. Grandma Lena is with me and says papa was born November 17, 1850. He doesn't know just where he was born, but the spirits say that this date is correct. We are often at home and try to impress them with our presence. Tell our friends we have not forgotten them, never ceased to love them, and that we always think of them with joy and happiness, for we know they will come to us some day in the beautiful home of the spirit land. My father's name is Louis Graff, St. Louis, Mo.

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

I recognize a spirit message, printed in the edition of March 25th, from Dr. Freese to Mrs. Sallie Royce, of Columbus, Ohio—Wesley, Eva, and Alexander Royce. They were at one time residents of New Richmond, Ohio. Eva being a sister of my wife, we were glad to hear from them. Yours truly, E. TONNER.

(To the Editor of the LIGHT OF TRUTH.)

Mr. Bradley, 1331 Niagara Street, Buffalo, N. Y., writes: "I find in your paper of March 11th a communication from my son addressed to his father. It is correct; God bless the mediums that are working for suffering humanity."

The Progressive Lyceum.

All communications to this department should be addressed care of Lyceum.

Opening Song.

THE EVER-GREEN SHORE.
This world of strife is not our home
We're bound for the evergreen shore
That land of beauty where loved ones have gone,
Our loved ones not forever.

CHORUS:
Rest, rest, forever at home,
Where pain and distress shall be o'er,
We years to be free in those realms to roam,
Our home is on the evergreen shore.

They beckon on our way along
We press for the evergreen shore
We soon shall enter that heavenly throng,
Where parting shall be no more—CHOR.

There fadeless gaylands ever bloom
In paths on the evergreen shore,
Where pain and sickness, bereavement, and gloom,
Shall meet our repose no more—CHOR.

Musical Reading.

This is a pleasing exercise. The lyceum led by the guardian reads the first paragraph, and the musical director leads with first stanza of the song. The number is taken from the Lyceum Guide, where the music is also given.

PEACE.

Wherefore the wisdom of civil law, binding us to rob, maim, starve, or destroy our fellow men? Wherefore the moral worth of a Church or State that sacrifices life to preserve its authority? Wherefore the charge of guilt to him who slays only his neighbor, but the plaudits of glory to the hero who slays his thousands?

*The life of a man is sacred. There is a higher law.
*The government is for the people, not the people for the government. Man is before and above his institutions.
*Suffer rather than inflict suffering.
*Blessed are the peace-makers, for they shall be called the children of God.

ARE WE NOT BROTHERS?

Hushed be the battle's fearful roar,
The warrior's rushing call;
Why should the earth be drenched with gore?
Are we not brothers all?

Want from the starving poor depart;
Chains from the captive, fall!
Great God, subdue the oppressor's heart!
Are we not brothers all?

Sect, clan, and nation, oh! strike down
Each mean partition wall;
Let love the voice of discord drown;
Are we not brothers all?

Let love and truth and peace alone
Hold human hearts in thrall,
That heaven's work at length may own,
And men be brothers all. —Mrs. Sigourney.

Suggestive Lesson.

CAPITAL PUNISHMENT.

Has any individual the right to take the life of another? In self-defense the law recognizes this natural right, but only as a last resort.

The State is formed of individuals, and can have no power not residing in the individuals who compose it. Hence has the State the right to take life?

If the safety of the State absolutely depended thereon, it would.

In the case of homicide does the public safety depend on the death of the criminal?

Would it not be as well conserved by imprisonment?

Do you think fear of punishment deters the criminal from crime?

Very few criminals expect to be caught. They think they have so adroitly laid their plans that they are sure to escape detection.

Statistics show that the severer the punishments the more crimes committed. The infliction of the death penalty cheapens the value of human life, and feeds the lower nature. Do the methods employed in execution of criminals make any difference as to deterring from crime? They do not.

What shall be done with the murderer?

As a dangerous person he should be confined where he can do no further harm, and while compelled to work sufficiently to support himself he should be morally and intellectually educated.

But there would be hope of escape or pardon by corrupt officials.

Corrupt officials show a corrupt people, and you can scarcely bring this objection into an ethical discussion. Pardons granted for political purposes should be frowned upon by the people. Yet there should be held out as an inducement to all criminals the hope of pardon, such as angels give the erring who reform. But this must come after an entirely new plan of treatment of the present outcasts of society. It will come when angelic love is substituted for animal force.

How shall the education of the people begin?

By impressing continually on all the sacredness and infinite value of human life: the essential rights of all individuals in their own sphere, and charity for the wrong-doer, while the wrong is condemned. More than all, the constant presentation of the spiritual ideal, the higher life, which, as human beings, is possible for us to realize.

To Make a Lyceum Session Interesting.

The best way to take an active part, make brief remarks, write a motto, ask or answer a question. Then you will go away with the consciousness that you have done something to help others, and thereby helped yourself. Inwardly one can know without fail those who do nothing toward making the sessions of interest. They will complain that the lyceum is no interest or benefit! Remember that the sessions are just what you make them.

Lyceum Officers.

W. Mason, in Lyceum Banner, has a pithy article on election of Lyceum officers. He strongly objects to a member excusing themselves from doing all they may be called on to do. He continues:

Just because some other members are doing all they can, and seem to like it, is no reason why we should allow, and in most cases make them do our share also, while we look on and rest on our oars; perhaps do worse, and most ungratefully criticize the work of others, and follow up the same with uncalculated and hurtful remarks; for "all fools can criticize, but it takes a wise head to do better" is an old saying we should ever have in mind, while we strive to emulate the latter in action, and shun the former unenviable position.

I have frequently noticed a disinclination to work engenders unhappiness in a lyceum, which, in its turn, gives room for dissensions and decline. Our best plan is, therefore, to set to work with a will; we shall then enjoy our meetings week by week. If we do not get a chance of helping to pull the car of progress as office bearers, let us, as workers on committees, get right behind the vehicle and give a long, strong, and grand push, and ere long we shall have the consciousness of having helped it over the hill and on to victory. The language of individual members of a lyceum should be "I'll never decline, if my lyceum sees fit to nominate and elect me to office, I'll fill it to the best of my ability."

The conductor is looked upon by a great many as being most important, but to my mind all offices in a lyceum are of equal importance, for he who would command must first learn to obey. Therefore it is of the utmost importance that every office should be filled by those whose hearts are in the work, and who are both willing and able to discharge the duties involved in such office.

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CINCINNATI, SATURDAY, APRIL 8, 1893.
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We request patrons to notify us promptly in case they discover in our columns advertisements of a nature which seem to them to be dishonest or unworthy of action.

When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks previous notice, and not omit to state their present as well as future address.

Notice of Spiritualists Meetings in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.

Rejected MSS will not be returned without postage accompanying and name not preserved, and thirty days after receipt.

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"It's true in fact, but it's true in man, wherever wrong is done, the human mind and the world's work the all-destroying force. That wrong is also done in us, and there are slaves made of it. It has done it right in your conscience, and not the day they say."

JAMES RUSSELL LOWELL.

THE FORTY-FIFTH ANNIVERSARY.

It is now forty-five years since certain peculiar happenings drew the attention of certain minds to the probability that the vexed question of immortality might in and by them become settled. As these peculiar happenings continued—and they were peculiar only in the sense that ignorance prevails where wisdom ought to—thousands of people came into a knowledge of their continued existence beyond the grave. However, these happenings were not new except where truth is new after having been repudiated. These phenomena had transpired at various times throughout the history of every people. But they had been crowded out, thrust back, and preached down by the very people who preached the loudest about God's saving grace. They were repudiated because they invaded against man's notions about that which the Almighty ought to do. The moral code involved in the phenomena was wholly adverse to the standards. If men survived death and could make their presence known to those they had left behind, there must certainly be something out of joint with the moral conceptions obtaining, and which negated the possibility of such a return. Here then was opened up a vast field of labor, of reconstruction and rehabilitation of ethics. Men had for centuries been preached into heaven or hell as the case might be. Those places were prisons as closely locked and barred as the cells of a county penitentiary. Men had been taught how to die; how to get ready for their isolation from love and kindred, and take up a residence with the orthodox God. They didn't know much about God, but they did know something about human love. However, this was of no account in the transactions of orthodoxy. Men could be thieves and go to prison, and they could get out after awhile. A thing could take the life of a fellow being and go to a State prison for manslaughter, but when his sentence expired he could go free; he had some show, but if a saint or a sinner happened to commit the indiscretion of dying they were immediately hustled into a bourse from whence no traveler ever returned. The sentence was mandatory and perpetual. There had never been any easing up on the horrors of the damned or the ecstasy of the redeemed. It made no difference whether they enjoyed heaven or despised hell; they could not get out to tell anybody about it. There was no news from these prisons. They were the institutions of a kind and loving "Heavenly Father," therefore, they were meaner than human institutions. No human being could ever have devised such exquisite, such monumental foolishness as the gods have devised and handed down to the priests for execution. Hence the preachers were all the while picturing the beauties of the prison they called heaven and the caldron of nightmares and sulphur they called hell. Harps and winged, halos and bosoms of Abraham were constantly kept in stock for the elect. Of course, they did not know anything about it, and whenever one of the elect got a chance to slip out of heaven and get into a seance-room long enough to tell these great preachers what great liars they were and how much they did not know what they were talking about, of course, the preachers thought the devil had been given a new lease and a sharper prod. Naturally they would think so. It was a case of the devil or the deep sea, and in such cases the preachers always load up the devil. But the truth kept steadily marching on. Spirits continued their tilt with orthodoxy, and finally it became obvious that the long night of darkness which had obscured everything spiritual was in a fair way of being dispelled. So prodigious, however, was the plan which was to uproot and overturn the teachings of the past, that the forty-five years that have intervened since these things became definitely settled, have scarcely made an impression on the great priest-ridden masses of the world. A vast accumulation of data abounds to which a comparative few have been drawn; but forty-five years is hardly time enough to undo all the mistakes of the foolsophers from Moses down to Anthony Comstock; therefore, we take courage, well knowing that the ultimate outcome shall witness the regeneration of the world, the release of mankind from the bondage of institutional authority.

We hail this glad anniversary as another mile-stone set along the highway of human progress. We have nothing but words of encouragement to offer on the present status of the movement in the aggregate. At no time in its history have the inquiring minds of the world been so urgent in their estimates of its importance as the great underlying factor of life and destiny. Millions rejoice in the glad tidings of great joy, and over and above the door of every sepulcher the words: He is not within! speak the victory of life and the defeat of death. Spiritualism is the great consoling, uplifting life-force of infinite immutability. Irresponsible gods no longer people the clouds and harrow the air. Demons, goblins, gnomes, genii, fairies, sylphs, and all the train of baccolical hypochondria attending a dyspeptic mythology have fled, leaving a clear field for men to unfold and perfect the inherent quality of his nature. God is uncovered as man uncovers himself.

EASTER.

Jesus may not have arisen from the tomb, and our Easter celebration may be homage to a myth, yet will we preserve the day, for the custom reaches for a vast duration beyond the beginning of our era. Easter is the resurrection of the year. After the dreary Winter, the sun, the Omnipotent Father, returns and the world awakes in transport. The Egyptians celebrated this day thousands of years before the time of Christ. The finding of the babe Horus was one of the noteworthy events. It was a season of flowers and rejoicing. Fragment as it is of the most ancient Phallic worship, and of solar myths, we will retain it for what it is, nor seek to destroy the pleasant associations which have descended from remotest ages. The fallacies and illusionary dreams of the childhood of mankind may not be wholly cast aside for the realities of knowledge. Easter belongs to no special religion, for it antedates all existing faiths. It is the joy of the Winter's heart at the return of the sun-god. The bursting of the cerements of the grave of cold and darkness by the heat and light of Spring. Behold the transformation from the Winter-world of leafless tree and barren landscape to the activity of life, with budding flower and leaf and singing birds!

The Egyptians, before the grey pyramids were built, or the magnificent Nile temples cast their shadows over the yellow waters, and in early Spring the priests went forth in the villages, searching for a mother and babe having the essential characteristics, and when they were found the assembled people (presumably on the 25th of March) followed, and crowning the "virgin mother" as Isis and her child, and the infant god Horus, they brought them to the temple to preside over the celebration. All was joy and gladness, for Horus, for whom they wept as dead, was resurrected; born again of a "virgin mother," and gave them assurance that the powers of death were broken, and the worshippers would in another life become immortal.

Even then the observance was ancient. With the coming of knowledge, the forces and processes of nature are no longer personified; we appreciate the sun's approach from the equinox without the forms and ceremonies of crowning a mother and her child as temporary deities. Yet there is joy in the heart, the sweeter and greater because of our understanding. As Spiritualists the day is especially significant, as celebrating the power of the spirit over matter, and its return from the cold grave to the warmth of the love of its old home. March 21st is our Easter day, on which, assured by the identified presence of the hosts of the departed, we can triumphantly exclaim: "Oh, death, where is thy sting, oh, grave, where is thy victory!"

When we sit at the feast we will reverently break the eggs which form its conventional part, for they represent the primal cosmic egg out of which, brooded over by the divine power, the universe sprang into being. For, said these child-philosophers of the ancient world, making the semblance of life springing from the egg into a generality, first in chaos existed nothing but an egg, out of which all came in order; the gods as well as men.

Will the Cholera Come?—Method of Prevention.

Yes, it will come, but its character, its spread, and the number of its victims will depend on the intelligence with which it is guarded against by sanitary conditions.

Singular that so much fear is expressed of the cholera, which is on the other side of the ocean, when so little thought is given to diseases which are with us; which yearly call for more victims than any visitation of cholera has done. Typhoid fever is one of these and diphtheria another, consumption still another, all strictly dependent on germs for their propagation, and preventable by proper care. The sanitary condition and disinfectants of one is equally applicable to all, and it is well that the cholera has frightened people into cleanliness and more correct living, as all other diseases will be equally guarded against. Could the germs of cholera, typhoid, or diphtheria be seen as swarming hosts of minute tigers, lions, and other beasts of prey ready to enter the vital organs and rend them assunder there would be no doubt or hesitancy in guarding against their attacks. But being invisible, and by the senses unrecognizable, they seize upon the citadel of life before their approach is discovered. Invisible they are, yet even more terrible than tigers, for their powers of multiplication where there are favorable constitutional conditions is so prodigious that a single germ is a few hours becomes millions, and the secretions these pour out into the blood poison the springs of life.

The coming of the cholera this season has awakened a great deal of interest in the subject of prevention and how the germs of the disease may be most effectually destroyed. The one great agency of nature, more certain and effectual than all others, has not received the attention it deserves. Of far more value than carbolic acid, chloride of lime, sulphates and combinations is this agency. It is as free as the air and of infinite quantity. It is the light of the sun. It is the great health-giver. The plant growing in darkness is pale, slender, and malformed. Give it light and it becomes sturdy with vigorous shoot and leaf. The pale face and bent form of the recluse given the sunlight become ruddy with health and firm in carriage.

What is most valuable to know is that all the insidious, invisible disease-germs which multiply in swarming millions in unlighted rooms and allies, are destroyed by the direct sunlight. Solutions containing them when thus exposed are sterilized, and require some time to be again restocked. The lesson taught by this is that to prepare for the coming of any contagious disease the premises should not only be made clean, but the sunlight should be allowed free entrance. Do not allow a single room in the house with closed blinds, drawn curtains, or closed doors. Throw open blinds and doors every day and allow free entrance to air and light. Have the ventilation so perfect that the inside air will smell as sweet and pure as the outside. This applies to country houses as strongly as to those of the city. The "spare rooms" of the former too often are tightly closed to prevent the furniture and carpets from fading and "keep out flies." Such rooms are nurseries of disease-germs. They are used when there is company, and then closed. The exhalations, especially of the breath, have saturated the air and the innumerable germs, always present, have food on which to multiply, until the rooms are again opened to visitors. In such an atmosphere it has been proven by experiments that a virulent poison is produced, which if not concentrated enough to cause death, insidiously undermines and impairs the health. As an illustration, a person having insipient consumption passes a night in a sleeping apartment which is afterwards "put in order" and closed by the thrifty housewife. He leaves the germs of the disease in the room, perhaps in a spot of expectoration, which drying is swept in dust into the air in a damp atmosphere to become a nidus of growth, multiplying the germs to millions, which at length drying are thrown into the atmosphere to be breathed into the lungs of the next unfortunate occupant of the room. And more than this the air breathed over and over, saturated with the thrown off waste, clings to and penetrates the walls and furnishes food for other forms.

Singular it is that people so fastidious that they will not drink from a glass that has touched the lips of another, will

unhesitatingly breathe the air that has filled the lungs of those suffering from disease, without protest sit in crowded halls, and the air they breathe bereft of its pure oxygen and bearing the effluvia of the numerous lungs through which it has passed. Good housewife, open the darkened parlor door and of the spare rooms, throw back the blinds, gather the shades to one side, and allow nature to disinfect them. Better fade the carpet than your cheeks. If the house is too much shaded by over leaning trees, however beautiful, have them removed. The sunlight should at noon bathe the house.

Not only give the rooms the benefit, but remember that a sun-bath is as essential and more invigorating than laying in water. We are never out of the presence of disease germs. Millions of these invisible beings are in our breath, drink, and food. Some are useful, some are injurious. As long as the vital forces are toned in health the system is guarded. Whenever there is failure, a weakness, they seize on the opportunity. There may be a state of health maintained which is proof against the germs of the most virulent contagion. In the most dreadful visitations of the plague there are those who escape from this cause. To preserve this state of health is of more value than all the remedies and curatives of the materia medica. For this object there are three essentials: Pure food, pure air, and unlimited sunlight.

THE TALMAGE EXPEDIENT.

Talmage at preaching in the style of the negro exhorter has been a success. By shrewdly availing himself of the facilities of the press syndicate, his sermons have probably been more widely read than those of any other preacher living. He now poses in a new role, that of a public beggar, and utilizing his knowledge of the power of the press has set the world begging for him. A slip has been sent out to the Associated Press to be published in all the newspapers asking Christian people everywhere to send in their dollars. The plea is made that the Talmagian Church has been unfortunate. They have been forced to build three successive tabernacles. The first was struck by lightning or something else. It was too small, and the preacher said so at the time. God's hand was in it, as he wanted them to build larger so as to gather in more people. Scarcely finished when this too went up in smoke. God's hand is in this, said Talmage, because he wants still larger accommodations for the strangers at the gate. This time they built a tabernacle by the strength of faith, and covered it with a mortgage which was a great deal stronger than belief in things unseen.

Now, if Spiritualists had had such an experience in building "the great preacher" would have been first to cry out from the housetops of Zion that it was a clear warning of the wrath of God. Why is not the same to be applied to him?

He prepared sermons to preach to the half-naked Bedouins of the desert, and started for the "Holy Land." He inveigled an Arab to be baptized by him in the Jordan a la John the Baptist, and brought away a stone from the tomb of the Savior.

Had Mark Twain been with him to lead the way he would have taken a block from the tomb of Adam. In the slang of the street he swiped two other stones from high places, and brought them home to build in the walls of the tabernacle he "buidled to the Lord." It would be inferred by the ordinary unbiassed mind that with such faith and devotion, with the three "holy stones" set in the wall with Talmage's name as given cut clear and deep for all to see; with the "great preacher" turning hand springs and fiercely gesticulating before the throne, and having tested the people to the extent of building three churches, that the way of the Lord ought not to be thwarted by a grasping mortgage-holder!

The begging circular has been sent out to all the Churches North, West, and South, the greatest number of which are living at a dying rate and find it difficult to meet their expenses. There are scores of members of the Tabernacle Church who are abundantly able to pay the entire debt and not feel it as much as many of the Churches, to which the begging circular is sent, would a gift of a single dollar. Let the Lord, if he can not stay the foreclosure by softening the hearts of the usurers, induce generosity in the wealthy followers who weekly bow before the three holy stones, which were with sweat and tugging brought from the sacred East as a reminder of what he did in ancient days.

A REMEDY FOR STRIKES AND BOYCOTTS.

J. M. Ashley Jr., Vice-President of the Toledo, Ann Arbor, and North Michigan Railroad, has some pretty good ideas relative to the duties devolving on railway managers and on employees who enter upon such service. This is the railway which has the strike on its hands that has called out the orders of Judges Nicks and Taft prohibiting railway employees from boycotting its freight. Commenting on the matter, Mr. Ashley says:

"The services rendered by railway companies is a public service, regulated and controlled by law. This regulation and control relates directly to the corporation and managing officers, and affects by implication only the employees of railways, whose services are essential to the public welfare. As a remedy I submit the following as a basis for legislation:

"1. Entrance into the railway service should be by enlistment for a definite period.

"2. Examinations as to the mental and physical qualifications of all the applicants should be made, and an oath taken to support the Constitution of the United States and to obey the laws of the State and nation, and enforce the rules and regulations of the company to the best of their ability.

"3. Resignations and dismissals from the service shall be governed by fixed rule. In case of inefficiency endangering the public, summary dismissal shall be enforced; in all other cases sixty days' notice shall be given by either party desiring to terminate the relation.

"4. Compensation to be fixed at the time of enlistment, to be changed only by mutual agreement, or in case of great financial changes in the country's monetary system, such as a change from a gold to a silver or paper basis, by arbitration.

"5. Promotions shall be made under a uniform system of rules.

"6. The boycott and blacklist to be prohibited and made a felony, with proper punishment."

These provisions indicate a long step toward governmental control and management of railways. With some such system of civil service as Mr. Ashley proposes the evils of strikes and boycotts will become a thing of the past. The only stipulation lacking in the proposed plan is the power of a court of arbitration which shall compel railway managers and employees to submit their differences for adjudication by such court. This court should be created along with the proposed remedy for abolishing strikes and its powers, should be those of a court of appeal of last resort, its judges appointed by the President of the United States.

HAVING no State religion, and an act of Congress declaring for the establishment of religious freedom, the non-taxing of Church property is in direct violation of the Federal Constitution, for it not only recognizes religion, but at the same time tramples on the "equal rights" of its citizens.

CHARITY is good enough to moralize on until we have a personal grievance. Then it seems to be nowhere.

A JUST DEMAND.

The LIGHT OF TRUTH does not deal in "glittering generalities" and allow the practical questions of the hour to go by default. In dealing with the imminent questions of how to meet Catholic usurpation, it has measures to propose at the appropriate time. The necessity of formulating one demand, has already come, and we state it, determined to maintain it to the end. We demand in the name of law and order that all institutions, whatever be their complexion or religious character, be declared free for the examination of a committee appointed by the government. There should be no institution tolerated which is not open to investigation, and the claims of religion should not be allowed.

There are in the United States, according to the official Catholic directory, more than thirteen hundred convents, which contain, some of them, as many as one hundred sisters, or nuns, all of which are absolutely concealed from observation and are never open to investigation. Whatever occurs in these gloomy cells remains as silent as the grave. They claim, as religious institutions, exemption from taxation, and the protection of the government which they ignore.

If there is nothing behind the walls of these thirteen hundred convents which is reprehensible; if all is lovely and beautiful, as is claimed, then there should be no objection to opening wide the doors to legislative committees. If there are none held contrary to their wishes, if the only force used is that of superstition, a committee would learn the fact and the terrible charges be silenced. That the doors are closed, the windows barred; the grounds surrounded by high walls and every precaution employed to prevent the public from knowing what maybe occurring within are swift and conclusive witnesses to iniquity. Were it not for the claim of being religious institutions not a year would pass before their doors would be forced open. Being religious, should not publicity be demanded all the more?

We emphasize this demand and expect some patriotic statesman will introduce a bill into every State legislature, providing for the appointment of a competent committee to thoroughly investigate these now closed institutions, with power to liberate all persons who desire to go.

PRISON HORRORS.

It is a stock argument against the substitution of life imprisonment for capital punishment that it produces less effect in deterring from crime. After reading the exposure of the treatment of prisoners in the prisons of Connecticut, that argument must be laid aside. It appears that the horrors of Russian barbarism have been equalled and exceeded within the penitentiary walls of that State, and that the terrors of the gallows or of electrocution are preferable to a short sentence in its dungeons. The exposure of the brutality of the superior officers, guards, and bosses is timely, and will serve to direct public attention to the barbarism lingering in our penal system. It is not our purpose to shock our readers with the details of this awful exposure. The whole system which gives such autocratic and unrestrained power into the hands of irresponsible men is utterly wrong. Men and women do not by conviction for crime become brutes, and are not placed in confinement to become victims of the lusts and hate of their keepers. They may be bad, but that does not doom them to the horrors of dungeons, reeking with filth. When sick it does not justify adding to their punishment the prescription of loathsome medicines, or retention in damp and mouldy cells until their lifeless remains are carried out by the guards.

The diabolical torture chamber of the inquisition or convict prisons of Siberia furnish nothing more revolting than the every day routine of a Connecticut prison, presided over by Christian officers in this closing half of the nineteenth century! And are we sure this penitentiary is an exception? We are sure it is not! The gloomy castle at Sing Sing on the Hudson has horrors which would make the beholder pale with fright, and over all this fair land late atrocities are being perpetrated behind the massive, concealing walls, differing only in degree. Spasmodic efforts at reform come up periodically, and committees are appointed. They visit the institution, are conducted by the presiding officers through the buildings, where everything is prepared for their reception, dined, wined, and smoke fragrant Havanas, and report excellent government and all things lovely. They do not deign to converse with the prisoners. They receive all their knowledge from the officers, entirely *ex parte* and delusive.

The fact is, the system by which criminals are treated belongs to the dark ages, and the sooner abolished the better. Individuals who show by crimes that they can not be trusted at large should be confined, not for purposes of punishment and vengeance, but for educational reform.

Where Are We, At?

James Madison said: "There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation."

Abraham Lincoln said: "The people of these United States are the rightful masters of both congresses and courts, not to overthrow the constitution, but to overthrow the men who pervert that constitution."

Thus the Supreme Court which has declared this to be a Christian nation, and the Congress which has voted the World's Fair to be closed on Sunday, have acted contrary to the principles upon which our government was established and contrary to the constitution of the same. Further comment is unnecessary.

The Harbinger of Light (Australia) says: "Though Spiritualism is undoubtedly progressing, especially in continental nations, the growth is principally from the intellectual and philosophical side; there has been no extension of phenomena either in kind or quality, and though some startling manifestations have been produced in Italy which have had the effect of arresting the attention of several scientific men, there has been in other directions a decided diminution of physical phenomena which were prevalent a few years since."

We regard it as suggestive of growth in a desirable direction that the mental phase of Spiritualism is taking the lead, yet we by no means admit the conclusions of our contemporary. There is less said of physical manifestations, and the papers do not give extended reports, for the subject has become somewhat hackneyed, yet those who are best informed well know that there are more physical manifestations at present than at any time in the past. Perhaps three fourths of such phenomena are presented in private seances of which the general public do not know. We think it safe to estimate that there are nine mediums in the privacy of domestic life where one is publicly known.

Now, that Protestant denominations are beginning to refuse governmental aid for sectarian purposes, and their ministers talking about taxing Church property, it is time for our legislators to act on it for the benefit of tax payers. It would be an immense relief to municipal governments especially to be able to collect taxes on the millions of real estate owned and held in the name of the Church, and thereby perhaps discover that much is private property under Church protection. Where such should prove to be the case, it should be liable to back taxes, or confiscation as it was done in Mexico a few years ago. All property belonging to priests and exempt from taxation as Church property comes under this head. Let the good work begin, and that rapidly.

THE WOMEN'S CLUB.

Conducted by EMMA KNOX TUTTLE.

SHE WHO IS TO COME.

A woman—in so far as she beholds
Her own beloved's face;
A mother—with a great heart that enfolds
The children of the race;
A body, free and strong, with that high beauty
That comes of perfect use, is built thereof,
And mind where reason rules over duty,
And justice reigns with love;
A self-poised, royal, soul, brave, wise, and tender,
No longer blind and dumb;
A human being of yet unknown splendor,
Is she who is to come!

—Charlotte Perkins Stetson.

We cordially invite contributions for this department, and assure you they will receive prompt attention. Do not wait till you have something good to say; whatever is of daily interest and moment to you, will be to the members of our Club. Consider yourself one, expected to do your part in entertaining the others. Please write on one side of the paper, and address all matter for publication to Emma Knox Tuttle, Berlin Heights, Ohio.

A Careless Word.

Oh, do not say 'twas a careless word,
The thought of a moment had left unspoken.
I know it, so was it a careless move
When the wise was spilled, and the goblet broken:
I do not weep that a careless lip
Let it pass, like a stinging dart,
But oh, I grieve that the cruel thought
Ever lived in the hidden heart.

THOUGHTS FOR THE WEEK.

"The best woman is not yet perfect; try to improve the one bearing your name."

There is no happiness in working for one's self. Nils, give me somebody and something to work for!—Henrick Ibsen.

When I remember something which I had,
But which is gone, and I must do without,
I sometimes wonder how I can be glad.
Even in cowardly time when hedges sprout;
It makes me sigh to think on it—but yet
My days will not be better days, should I forget!

—Jean Ingelow.

It is a bloodless murder to plant verbal daggers in loving hearts.—E. R. T.

The persons who are constantly dropping from one love affair to another are usually unsatisfactory friends.

If you go into society try to be bright and entertaining. Don't go as a black butterfly.

As our sorrows recede into the past they come to seem like things which happened to somebody else.

It is a fine thing to see a person seizing temptation by the throat, wrestling with it, and trampling it under foot like St. Anthony.—T. B. Aldrich.

There is a time when we feel a sense of perfect human isolation; remote, self-contained, in a world full of people. It may be grief, calamity, over-work, or reticence which has carried our soul into the land of the lonesome.

A SHAMEFUL EXTRADITION TREATY.

If Americans were ignorant concerning the brutality of the Russian government toward her thinking subjects, the recent action of the United States Senate in secret session in passing the treaty against Russian political refugees would be less astonishing. But after George Kennan's exhaustive labors to reveal the true state of affairs in that great, but shadowed country, which he made with a divine self-abnegation and fearlessness as to personal danger worthy of a Christ, and which have been placed so conspicuously before the American people by his lectures and by every magazine and newspaper in the land that it is not only astonishing but appalling to find that we have in official positions men who will help Russia to goad and bind and lash and kill in her foul prisons her noblest men and women, and why? Because they can not endure the squalor and wretchedness forced upon their fellows without speaking against it. They wish to arouse thought—they must not do that—they are such mental prisoners as we in America know nothing about, unless we have come in personal contact with this blighting thing, which is almost nameless. I have had this advantage and can speak understandingly. I used to condemn the "hot-headed Nihilists" and thought they might pursue mild methods. But that was before we took one of the hunted refugees, which Russia had accidentally lost her grip on, into our home where he lived for a year.

He was a refined, broad-browed young Russian of twenty-eight years, wearing an assumed name, for he was hunted by his vile mother country. He was educated at St. Petersburg, and had, after completing his course, married a lady who had graduated in the same city as a physician. He was not blind nor unfeeling, and when he saw one class blazing with jewels and brutalized by luxury, and another eating brown bread and onions, often being obliged to mix chopped straw with their scanty allowance, he could not be indifferent. He was soon suspected of thinking wrong, was put in prison, his brother was flogged for thinking, and—I will not follow him all through his flight—he at last came here that he might learn agriculture and go back to aid his yoke fellows. He had a mother on the shores of the Black Sea, who was dying of grief for her boys, and his heroic young wife was longing for him, yet to return was to go to Siberia if discovered. I used to say, thinking of them, stay here, bring them over to our country and let time do its work for Russia. But he always shook his head mournfully, saying: "No, I must go. I do not expect to live long, but when I go somebody else will be ready to work until they die; it is the only way we can work any reform. Russia is not America." He went back, and we received a few letters, then they stopped, and I knew what it meant. It was Siberia or death, and we have men in our government who would bind and return such divine souls to torture, and the extradition treaty is the proof of this disgusting statement.

I am proud to say that on the night of March 6th a mass meeting was called at Faneuil Hall to demand a repeal of the infamous treaty, and prouder that the Ca Ira Club—a women's club—went from their club supper to Faneuil Hall with the following resolutions, which were there read from the platform:

Resolved, That the Ca Ira Club put itself on record as strongly protesting against the recent action of the United States Senate in secret session, in passing the American-Russian Extradition Treaty against Russian political refugees, as a disgrace to modern civilization and a mammoth crime against liberty. It is significant of the dangerous attitude of the capitalistic politicians who are really controlling our government, that the United States should be the first nation to pass any such extradition treaty with Russia. If the American people do not rise in unanimous protest against such action, too soon they will find the iron hand of plutocracy enslaving them almost as much as the Russian is enslaved to-day. We protest not only against the action of the United States Senate, but against the secrecy under which the action was taken, as unworthy of American institution and methods.

Resolved, That a copy of this protest be sent to the President of the United States, with a request that he refuse to

sign any such pernicious, dangerous, and un-American measures.

Resolved, That a copy of these resolutions be sent to the Associated Press with the request that they allow the people of the United States the privilege of being informed of being informed regarding high handed measures taken by those who misrepresent them in government.

MISS ANTHONY'S OFFICIAL EFFICIENCY.

I doubt if you could put Susan B. Anthony in any place where her comprehension of the entire situation would not reveal to her exactly what needed doing. She is worth a dozen men in her new work for the State. She wrote to Mrs. Stanton a letter, an extract from which the *Women's Tribune* publishes, which shows that her battles are not always fought in the air. She comes down to every-day business where reform is needed most. She writes:

"I spent all of yesterday at the Girls' Reformatory—State Industrial School it is called—showing the powers that be there, that it was feasible for the seventeen girls who have stood over the wash-tubs and ironing tables every forenoon and every day of every week, washing and ironing after the old fashion of our grandmothers, for those girls one-half of them to take the clothes over to the boys' laundry where all the modern machinery is and wash out their job with ease and swiftness. Such delighted girls you never saw, to think they were to be emancipated from those wash-tubs. What took them the six days to do will now be done in two, and they will have leisure to do other things. We are establishing a cooking school, dressmaking and millinery so as to fit each girl to earn a living when she goes out of the institution."

Written for the LIGHT OF TRUTH.

LAWS WHICH NEED LOOKING AFTER.

MYRA F. PAINE.

In a late number of LIGHT OF TRUTH Mollie Pendleton asserts that she is not "owned" and wishes to know whether my assertion that "married women do not own their clothes" is true or not. I must be brief on account of the limited space I am allowed in your columns. I find that our laws, especially property laws, have nearly or quite all descended to us from the old English laws, which in turn descended from Roman laws. The English law affirmed that everything a woman owned at marriage became her husband's as soon as the ceremony was completed which made them one. The husband was that one, and owned, as one writer has expressed it, "everything about a woman, from her frizzes to her shoestrings." Our laws, as a nation, were copied from the old English laws, but within the last few years the agitation on the "woman question" has set thinking people to investigating, and they have found a good many laws on the statute books which are not at all in keeping with the progress of the last half of the nineteenth century. Notably property laws.

In several States—Ohio one—the property laws have been so revised within the last four years that woman now stands on an equal footing with man as regards her rights of property, which, of course, includes her clothing. In Ohio she has one advantage. In case of the husband's death the court sets apart a certain sum, ranging from \$500 to \$25,000, according to its judgment (or the position the wife occupies) for her support for the first year. In case of the wife's death, though the property may all be hers, there is no such provision for the husband.

Yet the injustice of "taxation without representation" remains, and it was that principle as applied to men that led to the Revolutionary War. But there are reasons greater than the paltry one of property, or the American people's god, money, why no woman should say, "she has all the rights she wants." A few weeks ago, in Michigan, a man was condemned by one of the lower courts to imprisonment for a criminal assault upon his nine-year-old daughter. The Supreme Court of Michigan reversed the decision because he had been convicted on the testimony of the child's mother, and "a wife can not legally give evidence against her husband." Women, sisters, how long shall such things be? Why was not that your child instead of some other woman's child? What surely have you that your heart may not be made to ache as well as other mothers while laws remain upon the statute books which give the ownership and protection of every child born in wedlock to the father, no matter how brutal he may be, so long as he is cunning enough to refrain from an exhibition of his brutality in the presence of anyone but his legal wife.

The law which is termed the "age of consent" is nothing in the world but a law for the protection of just such men as this one, and little girls from seven years old (in one State) at the mercy of such men and laws are on all our statute books to protect them, and supreme courts must enforce the laws. Good men, your husbands and fathers and brothers of course, do not need such laws. But never will the disgrace of their presence on our statute books be removed until woman has the ballot in her hand, with which she may help make the laws which shall enable her to protect herself and her baby girl.

The Light of Truth.

Though wearily the earth has rolled
For ages 'round the sun,
With its electric force, like gold,
Stored safely as it run,
Yet now its steady, glowing light
Is vying with the moonlight night.

The light of truth on the willing mind—
Like its prototype, the sun—
A source of mental power we find,
A freeing power but just begun.
Then clear the way, for who may say
What work it has to do to-day?

For truth and righteousness must reign:
Prosperity, love, joy, and peace
Must crown humanity as one,
That all the ills of life may cease.
Hazon this light of truth on high,
A spiritual era draweth nigh.

—Lewise Oliver.

The women suffragists in France are progressing in a way to arouse the envy of their sisters here. Mme. Vincent, Secretary of the Women's Association, presented herself at the regular time in the St. Queen Town Hall and demanded to be inscribed on the list of electors. The clerk, who had previously consulted the Mayor, examined her certificate and granted her the privilege without delay.

Alice and Phoebe Cary, those two pure and beautiful sister souls whose lives will be a holy inspiration, and whose verses will make men purer and women lovelier as long as our literature shall last, not only believed most profoundly that their beloved dead were around them, but often beheld visions or apparitions. So frequently in later years were appearances, that Phoebe said: "I know that the dead come back just as I know I think, or see, or know anything else. It is no more wonderful to me that I should see and perceive with my soul, than that I am able to discern objects through my eyeballs." On one occasion when Alice was fifty years old, speaking of her favorite little sister Rhoda, who passed from life when she was only fourteen years old, she said: "I have never to this day lost consciousness of the presence of that child." Both of the sisters beheld at intervals the apparitions of their sisters.—Arenda.

MEDIUMS AND LECTURERS.

Mrs. Mary C. Morrill has located temporarily at 210 West Thirty-second Street, New York.

Carrie C. Van Dusee will attend to calls from spiritualists of the Spring months. Address: Graceville, O.

Will C. Hodge would be pleased to make lecture engagements. Address: 315 West Van Buren Street, Chicago, Ill.

Abbie F. Watkins desires engagements to lecture, especially on Roman Catholicism. Her address is Greentown, O.

F. Gordon White, trance, test, and platform medium, may be addressed for engagements. Permanent location, 20 Bishop's Court, Flat C, Chicago.

Dr. T. F. Casterline, of Edgar, Neb., would like to arrange with societies for lectures and experiments in hypnosis during next fall and winter.

Mrs. S. C. Scovell, lecturer, trance, test, and psychometric reader, will accept engagements. All correspondence answered promptly. Address: 1205 McGee Street, Kansas City, Mo.

Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements; will also speak at funerals. Address: 494 South State Street, Chicago, Ill.

Until further notice Dr. C. T. H. Benton can be addressed for lectures, etc., at 771 Sixty-third Street, Englewood P. O., Chicago, Ill., instead of 400 Buckner Ave., Peoria, Ill. Will also attend funerals.

Mrs. A. E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address: 130 Locust Street, Mt. Auburn, Cincinnati, O.

Owing to the discontinuance of the Gould Independent Lecture Course in Cleveland Willard J. Hull has the month of May on his hands and is open for an engagement for that month. Address: 51 East Broad Street, Norwich, Conn.

Mr. F. A. Wiggin, lecturer and test-medium, Salem, has the following disengaged Sundays for the year 1905: June 4th and 11th, and November 12th. All other Sundays for 1905 are engaged. Address: 37 Boardman Street, Salem, Mass.

Mrs. P. Adams, formerly at 130 East Twenty-sixth Street, Minneapolis, Minn., is now principal of the female department of the Minnesota Magnetic Sanitarium, and should be addressed Mrs. P. Adams, Lock Box 857, Austin, Minn.

Mrs. Sophronia E. Warner-Bishop, who has been in the lecture field thirty-nine years, desires to receive calls to lecture for the remaining time of 1905 and for the entire lecture season of 1906. Address: Box 774, Traverse City, Mich.

Mrs. Hattie C. Mason, speaker and test medium, may be engaged for the fall of 1905 and season of 1906. Address: 80 West Concord St., Boston, Mass.

Mr. Geo. W. Walrond, trance lecturer, of Hamilton, Can., contemplates a tour of lecturing through Canada this season to spread the cause of Spiritualism. He will be open to engagements in the States from July 1st next. Address: to Hamilton, Canada.

E. Andrus Titus, South Abington, Mass.—who has come into Spiritualism through the doorway of incontestable demonstration, after having for years held a strong position in the Baptist denominational clergy—will answer calls to speak, wherever his services are desired.

W. A. Mansfield, the slate-writing medium will start from Cleveland, O., April 1st for a professional tour through the States. Those living in towns or cities where a medium is needed should correspond with him. Address: permanent 615 Society for Savings Building, Cleveland, Ohio.

Mrs. A. H. Luther may be addressed during the month of May at Washington, D. C., June, Western New York, July and August, camp meetings, September and October are open dates. November and December of 1905 are engaged.

G. H. Brooks speaks in St. Louis in April. He resumes his place as Chairman of Haskell Park Camp Mich. the coming summer. His permanent address is 144 North Liberty Street, Elgin, Ill., but while in Topeka it is 827 Topeka Avenue. He will attend funerals or weddings.

Mrs. Adeline M. Glading will lecture during the month of April in Indianapolis, Ind. Will answer calls for week-day evening lectures during the month in near-by towns or cities. May be addressed: 320 N. Mississippi Street, Indianapolis, Ind., every Sunday.

The well-known trance and business medium, Mrs. Maggie Stewart, will give readings by letter from lock of hair, full name, and age required. Price \$1.00 and two stamps. Also desired engagements with societies for the months of February, March, and April as platform test medium. Address: 264 East Main Street, Piqua, Ohio.

W. H. Bach of St. Paul, Minn., may be addressed at 303 Commercial Street, Springfield, Mo., during April, where he has a lecture engagement. Mr. Bach gives psychometric readings and clairvoyant descriptions after each lecture, and during his leisure time gives sittings for mental development, and may be engaged for mesmerism, entertainments as well. Mr. Bach is a gentleman of culture and refinement. Edgar W. Emerson, having been resting and recuperating in the South for some weeks, laid over in this city to visit friends, on his return East. He spoke for the Society of Union Spiritualists March 20, and also took a leading part in the anniversary exercises of the same society, April 2nd, 3rd, and 4th. He will be in Hartford, Conn., Sundays the 16th and 23rd, and Haverhill, Mass., 30th inst.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY, Sworn to and subscribed before me in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co., Toledo, O. Sold by Druggists, 75c.

Prevent Diphtheria.

No disease so terrible, because none so fatal. Use Dr. Hoxie's Certain Croup Cure at the first appearance of any soreness or inflammation of the throat. It will soothe the irritated membranes, relieve the chills and fever, and prevent the development of diphtheria. No opium in any form. Causes no nausea. 50 cents. A. P. Hoxie, Buffalo, N. Y., Manufacturer.

The best way to avoid scalp diseases, hair falling out, and premature baldness is to use the best preventive known for that purpose—Hall's Hair Renewer.

A. WILLIS.

Materializing Medium, 264 E. Third St., Cincinnati.

Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at 2 o'clock. Every evening Monday and Saturday excepted. At 10 o'clock. Take Fifth Street cars running east to Third and Lock.

No one admitted without recommendation or introduction from some well-known Spiritualist.

Harry W. Archer.

6 Harper Place, Gilbert Ave., WASHINGTON, D. C.

MEDIUM

For Half-Form Materialization, Trumpet and Physical Manifestations. Seances for Trumpet and Independent Voices Tuesday and Thursday at 2 p. m., and Tuesdays and Fridays at 5 p. m.

Materialization Seances private and by special engagement only.

Private Trumpet Sittings daily.

MRS. A. E. KIBBY.

TRANCE MEDIUM, 130 Locust St., near Sanders St., Mt. Auburn, CINCINNATI, O.

Will give sittings for information and tests every day, Tuesdays and Saturdays excepted.

Mrs. J. H. Stowell.

TRANCE MEDIUM, 468 Baymiller Street, CINCINNATI, O.

Sittings daily for information and tests from 8 a. m. to 4 p. m.

D. S. Johnson.

MATERIALIZING and TRUMPET MEDIUM, 25 W. Eighth St., Cincinnati, O.

Circles daily at 2 and 5 o'clock p. m., Saturdays excepted. No one admitted without a recommendation or introduction from some well-known Spiritualist.

F. M. DONOVAN.

Independent Slate-Writing Medium, 525 McMILLAN AVE., Walnut Hills, Cincinnati.

Will give sittings daily, Wednesdays excepted.

MRS. PLYMOUTH B. WEEKS.

Trance and Test Medium, 43 Kenyon Ave., CINCINNATI, O.

At home every day, Tuesday and Wednesday afternoons excepted, from 9 a. m. till 5 p. m.

ARE YOU A MEDIUM?

I am aware of the fact that there are many people possessed of the power to develop independent slate-writing. Many have failed to develop for the reason they did not understand the requirements and conditions of their guides. It has been thirteen years since I developed this remarkable power, and since that time many of the best mediums in the United States have developed through the directions of my hand. I make this offer to those who are mediumistic: Send me your full name and age, in your own handwriting, and enclose one dollar and two stamps, and I will give you a complete life-reading. I will tell you also the exact time to sit for development, and send you a pair of my double magnetized slates; you can also ask any questions you desire. This offer is only good for one month. Clairvoyant readings and slate sittings given at my residence DR. E. H. OREM, 512 W. Madison St., Chicago, Ill.

Free of Charge.

Miss Frankie G. Bill, psychic medium, will give readings from spirit world and psychically from lock of hair. Enclose one dollar, stamped envelope addressed to yourself, and you will receive the LIGHT OF TRUTH one full year, the best spiritual paper published, and a full psychic reading free of charge. Address: MISS F. G. BILL, Mantua Station, Portage Co., O. or this paper. (No club offer with this.) We are now getting answers, and all are satisfied.

Reliable Offer.

Send three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and I will diagnose your disease free with the aid of spirit power. DR. S. S. WILLIAMS, Lake Geneva, Wis.

PSYCHE.

Do You Wish to Develop Mediumship? Psyche, the Developing Cabinet, is made under the instructions of my developing influences, and will materially aid the unfoldment of your mediumistic powers. Send stamp for descriptive circular. Price \$1. Postage 2 cents.

W. H. BACH, M. P., ST. PAUL, MINN.

Better than Gold.

Have you the Catarrh, Weak Eyes, Impure Blood or Indigestion, my treatment will cure you. Magnetized Catarrh Remedies: Magnetized Compound for the Eyes, for Catarrh of the Blood, 50 cents. There is no better blood and liver remedy. When all are ordered at the same time will send postpaid for \$1.00.

B. F. POOLE, Clinton, Iowa.

You Can Have Good Eye-Sight.

Melted Pebble Spectacles restore lost vision. Write for illustrated catalogue and how to be fitted by my new clairvoyant method. Specimens sent by mail.

B. F. POOLE, Clinton, Iowa.

Dear Bro. Poole—The glasses came O. K., and Mrs. Howe is much pleased with hers, and her eyes seem to be improving since she commenced using them. My little son, who is only 10 months old, the best of all I have ever used, and I have had several pairs before that, that did me very good service. They give an easy, restful feeling to the eye, and are so clear that one could forget that they are not a part of the natural eye. My eyes grow younger by their use.

Frederica, N. Y. LYMAN C. HOWE.

A WONDERFUL OFFER.

By a powerful clairvoyant and magnetic healer. Send 3 2-cent stamps, lock of hair, age, sex, and one leading symptom, and I will send you a full and correct diagnosis of your case. Address: DR. W. F. LAY, Box 229, Denver, Col.

America, Columbus,

Roman Catholicism,

A lecture delivered by J. CLEGG WRIGHT, in the trance state, in which he gives an account of the civilization of America thousands of years before the time of Columbus, and claims that the people of Egypt originally came from Central America; that America is the parent and not the child of European and Asiatic improvement and civilization. It also gives an account of the submergence of the Continent of Atlantis beneath the ocean, about 11,000 years ago, besides many other points of historical interest.

Price 10 cents. For sale by J. Clegg Wright, P. O. Box 413, Cincinnati, O., and at this office.

A LIBERAL OFFER.

Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address:

J. C. BATDORF, M. D.

President of the Magnetic Institute, GRAND RAPIDS, MICHIGAN.

Miscellaneous.

To the Editor: In your issue of "Why?" I am consigned to be Winch write to cust have learned custom offic the whole b believing yo the truth, t

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THE ANNIVERSARY IN CINCINNATI.

SUNDAY.

Beautiful Easter morn'g! What glorious awakening! Nature had donned her loveliest attire, joyously re-echoing her benign influence through the souls of humanity. Men, women, and children hastened to join in the symphonies of her call, sunning themselves in the smiling rays of heaven's most glorious orb and ruler of mortals' planetary home. Christ had risen to those who seek future happiness and salvation through the humble Nazarene. A Christ, too, had risen to those who worship at the shrine of spirit-communion—a Christ in principle, with which all children of the Universal Father are anointed and made one, without regard to belief, nationality, or color. Modern Spiritualism knows naught of sect or condition. It came as a herald of good news to the world—simple and unvarnished in its revelations, and proclaimed immortality through the "mouths of babes," as had been prophesied. It is this event that the Spiritualists were celebrating. To them the "Son of Man" had risen!

Grand Army Hall, the meeting place of the Union Society, had been profusely and tastefully decorated by the lady friends of the same for the occasion, and to this centre flocked the many friends of the cause on this beautiful Easter morn'. An elaborate program had been arranged by the officers of the society, which was carried out to the satisfaction of everybody. Music, song, recitations, anniversary addresses, and tests constituted the main features of the same. President E. O. Hare conducted the exercises and introduced the speakers and mediums who participated, assisted by the other officers in various ways. Mrs. M. A. Ross directed the musical part of the program with her usual good will and grace. Mrs. A. E. Kibby delivered the opening oration on Sunday morning, followed by Mr. Emerson in a short address, and tests from Mrs. Plymouth Weeks, Mrs. Dee, Mrs. Pennell, and Mrs. Steelman Mitchell.

The afternoon was given over to the lyceum, which put on its best force in honor of the event. The teachers and their little proteges turned out in full, and seemed inspired to the occasion. Recitations, songs, and lyceum exercises by the latter were of marked interest to the visitors, and elicited much comment in their favor. It was a gala day for the youthful students in spiritual science and the philosophy of the angel world. A beautiful influence of spirit-presence pervaded the assembly.

In the evening the hall was packed to its utmost, late-comers finding it necessary to stand during the entire service. On this occasion the platform was graced by the presence of Mr. Edgar W. Emerson, Mr. H. W. Archer, Mrs. Ropp, Mrs. Cora Rambo, Mrs. Kibby, Mrs. Dee, Mrs. Weeks, Mrs. Mitchell, and Mrs. Kicker, who had adjourned her own spiritual services to attend in company with her followers that of the Union Society, an act of fraternity which stands very much to her credit.

After an opening piece by the orchestra and a hymn by the congregation, Mr. Emerson read a poem, "The Dawning Light," followed by instrumental music and an exceedingly fine address by Mr. Emerson again. The speaker reviewed the dawn of Spiritualism in brief, and showed how the new revelation had spread over the world; its results, both on believers and civilization generally. Also of the inroads it had made in theological matters, and thereby liberalized the Church. He, too, took occasion to admonish the friends of their duties and endeavored to inspire them to more activity in caring for that which they had attained, hinting that a little more backbone would not hurt them any in view of the many irrefutable facts they had to sustain them and the solid foundation they had under them. There was no fear, he intimated, that Spiritualism could be taken from them. It had come to stay this time, and the near future promised even better things than they had ever experienced.

Here he was controlled to give a test, beginning with a symbolical depiction, a message and a little history of the spirit, and closing by giving the initials followed by the full name. It was recognized, and proved such a fine test that it elicited general applause. After that Mr. Emerson finished his address with a beautiful moral in the closing words.

Hereupon a hymn was sung, and Mr. Archer presented to the audience. "Peggy," his colored control, had him entranced almost before he got to his feet, and gave Mr. Emerson a test concerning a spirit whom he had converted while in the mortal. The test was conclusive. Without intermission he then continued, and to thirty-four distinct individuals in the audience he gave fifty-six tests. All were acknowledged, as they were all of a pronounced order, and included some very interesting episodes and thoughts for reflection.

After another hymn, Mrs. Ropp was invited to entertain the audience with her remarkable gift of clairvoyance and telling people of their surroundings. She also gave a large number the comfort and assurance of a future life they had come to obtain. Twenty-eight persons were recipients of her favors, who received conjointly about seventy tests.

As a close Mr. Archer gave another remarkable test, which was followed by a benediction from Mrs. Kibby, the whole proving one of the grandest seances ever given in a public hall in this city. This ended the first day of the celebration in Cincinnati.

MONDAY

Afternoon at 2:30 G. A. R. Hall was again thrown open to the friends for conference. As it is customary on this occasion experiences were related by the public workers in the cause, and a number of interesting ones were unfolded for the benefit of a full house. Music, song, and tests were interwoven to add variety to the program, and many were the happy greetings extended to one another by friends who seldom meet at Sunday services, from the fact that the outpouring is never so general and so informal as during the anniversary. The services, too, being of an informal nature it is difficult to gather a detailed account for publication. But the

EVENING SERVICES

Were more pronounced. In addition to the mediums already mentioned, Messrs. W. E. Cole, of Grand Rapids, Mich., and W. H. Myers, of Van Wert, Ohio, were present to aid in the exercises, the former being a slate-writing medium, and the latter an inspirational speaker.

Mr. Youmans, the vice-president of the Union Society, introduced the little audience on the rostrum on this occasion, this consisting of the two gentlemen just named, Mr. Emerson, Mr. Archer, Mrs. Kibby, Weeks, Pennell, Dee, and Mitchell. The latter lady opened the services with an inspiring invocation, followed by Mrs. Pennell in a few words of pleasant greeting, which she closed with a test. After a duet by Mrs. Ross and Saannon, Mr. Emerson gave a short address, followed by an array of tests that were superb. He not only spoke of the spirits present in a most picturesque manner—carrying the listener into the very soul of his descriptions—but gave comforting assurance to the recipients, touching their hearts to the core, and earned renewed confidence in himself by the entire audience. Mr. Emerson is truly a worthy disciple of the spirit hosts, and is without doubt the most popular test medium on the spiritual rostrum to-day.

Hereupon Mr. Cole was invited to give an exhibition of his powers as a slate-writing medium. A committee of ladies and gentlemen was appointed to sit with him. While awaiting results Mrs. Pennell and Mrs. Kibby gave a number of tests, which were, however, soon interrupted by the announcement that the spirits had withdrawn. The slates were read by the committee, and to the utmost astonishment of all present nearly one hundred names were deciphered, some carrying short messages with them, some symbols characteristic of their profession or names, nearly all in different handwritings, written in about a dozen variety of colors, and most of them recognized by somebody present. One slate was particularly decorative, which we will endeavor to reproduce at a later date. It was one of the most marvelous cases of this phenomena ever produced in public in this city. The committee expressed themselves satisfied as to its genuineness, and a feat impossible to be produced by mortals under two hours, while this was accomplished in about ten minutes. So ended the second day of our spiritual feast.

TUESDAY

Afternoon another conference was held at the same hall, and in the evening Mr. Myers delivered an address on a popular topic, followed by more phenomena through various media.

WEDNESDAY

Evening closed the anniversary with a supper and social under the auspices of the Ladies' Aid—the entire celebration having been a success from beginning to end. Participants in the forty-fifth anniversary of Modern Spiritualism perhaps never enjoyed a better time in this city in connection with our cause, and it will be remembered as a feast of happiness and a period of beautiful harmony among the friends that portend a brighter future.

LOCALS AND PERSONALS.

—Mrs. Ruggles, of Brooklyn, writes that all funds collected for the Fox burial place may be sent to Henry J. Newton, 128 West Forty-third Street, New York.

—Dr. K. P. Alexander, a prominent Spiritualist, of Winchester, Ind., passed over on the 24th ult., at the age of eighty-four years. Mr. Caldwell conducted the funeral services, which were very impressive.

—Correspondents who must write with a pencil are requested to use a soft one, or use white paper to write upon, as the tracing of a hard pencil on gray paper are too difficult for the printer to decipher, and is the cause of errors, especially in proper names, which permit of no guess-work.

—Professor Jos. Rodas Buchanan spoke on the "Death of Plutocracy" before the Los Angeles (Cal.) Industrial Legion, on the evening of the 14th of March. The address is timely and practical, and was published almost in full by the *California Farmer* of the 11th ult. of Los Angeles, Cal.

—Charley Barnes writes that he will be in and around Cleveland, O., for the month of April, which we believe will be received as good news by the friends in that district. Those desiring his services for phenomenal seances, therefore, may address him at 2762 Broadway, Cleveland, O.

—It is always sad to record the illness of one of our co-workers and advocates in the cause. Mrs. A. E. Sheets, of Grand Rapids, Mich., we are informed, is severely ill, and needs a volume of sympathy just now. Friends who can send her a magnetic impetus will greatly aid in her recovery by doing so.

—Mrs. Plymouth Weeks, who, but a few years ago, got her first instruction in Spiritualism from a boy in the audience at the Union Society, is now a most remarkable medium, having become an instrument for tests, messages, and blood writing on the arm. Her anniversary tests were exceptionally fine, and of her blood-writing we will have something to say in next issue.

—Brother Edgar W. Emerson came down upon Cincinnati like a brilliant meteor, illuminating the horizon long enough to tide over the anniversary—sent here by the immortals without doubt—and is now on his way to make others happy. We send after him, with the unanimous consent of our community, an impulse that will cheer him up for a long season—love begetting love.

—A second edition (revised) of Tract No. 2, entitled "Immortality and Modern Thought" by Rev. J. Minot Savage, and published by LIGHT OF TRUTH Co., has been placed in stock, and is now ready for delivery upon orders at \$2.00 per hundred. Simple copies 5 cents each. This is not only a good missionary tract, but a testimonial in favor of Spiritualism that should be appreciated by all lovers of the cause.

—Willard J. Hull will be in Cincinnati during the month of April as the speaker for the Society of Union Spiritualists. Address mail 168 Baymiller Street, or 206 Race Street, care LIGHT OF TRUTH. Mr. Hull still has the month of May open, owing to the failure of the Gould Independent Course at Cleveland, where he was booked for that month, and will answer calls for his services while in Cincinnati.

—Mrs. Nellie Ingersoll Akerson departed this life March 27th in Cleveland, O. Her earthly form was placed in the vault of beautiful Lake View Cemetery March 30th, Hudson Tuttle giving the discourse, and Mr. Thomas Lees a sketch of the life of the deceased with appropriate readings. She was educated in the Progressive Lyceum, became an active leader, and for some years acted as guardian. She was a Spiritualist in the highest and purest sense.

—Next Sunday Willard J. Hull begins an engagement with the Union Society for the balance of the Sundays of this month, speaking both morning and evening. Mr. Hull is a forcible speaker and good reasoner, true to his convictions and exerts a good influence on his surroundings, pleasing in social converse and relationship, and exceedingly practical in his conclusions. In another column appears a notice from the *Norwich Record*, which gives a fair specimen of a synopsis of one of Mr. Hull's subjects.

—Mrs. Luther's farewell address at Greenwood Hall brought a goodly number of the friends to spend the last evening with her and enjoy her magnetism as it pours from her in conjunction with the thoughts sent out to awaken humanity to the needs and duties of the hour. To one who has heard her for the first time Mrs. Luther is a phenomenon. A gentleman who was present at her last appearance—being his initiatory attendance—was asked to give a synopsis of her lecture, said he didn't know where to begin, she having given him more to think about than he could digest in a week. This is about the average opinion, and the best recommendation that can be given to any speaker.

—"My Proof" is a neat and instructive little sketch of spiritual or mediumistic experiences by L. H. P., telling how she reached the light of truth and the conviction by tangible facts that human life is immortal, and that death is but a faith—an erroneous conclusion arrived at by appearances. The philosophical conclusions running through the book are comforting and soothing to the heart-hungry. The phenomena is convincing, and may help an unbeliever to awaken to the fact that revelations as wonderful as those related in the Bible are breaking through the darkness to-day, and that those so awakened are dwelling in a mental sphere as bright as the noon-day sun. The price of the book is 20 cents, to be had by addressing: Lydia L. Josselyn, Woonsocket, R. I.

Detroit, Mich.

Anniversary exercises in commemoration of Modern Spiritualism were celebrated in Rowe's Hall, March 26th, at 7:30 p. m. Address by our guides, after which recitations by two of the finest elocutionists in the city, and one by Master Eddie Wallace, which did great credit to him as a fine little speaker.

Our organist and singers were members of the Baptist Church, who have become interested in the philosophy by attending our meetings. Tests were given by several mediums, also a song by Mrs. Mina Carpenter, the inspirational singer, which was well received. She also gave a few tests which gave good satisfaction.

The hall was beautifully decorated with pictures, flowers, and flags; also spirit photography, one the portrait of a friend's wife which was said to have been produced in fifteen minutes between closed slates. It is an oil painting, and the husband said a good portrait of his spirit wife, given through the mediumship of Mr. Randall, of Cleveland, O.

Our hall was crowded with an earnest and attentive audience as ever greeted a speaker, and to-day congratulations are pouring in upon us from all sides that the meetings have been the most successful ever held in this city. We started our meetings last September, and with the exception of a few Sundays have held meetings regularly ever since, and the meetings are better attended and more interest manifested than at any previous time.

In reply to numerous letters inquiring why we have not advertised in any of the spiritual newspapers of late, we will simply say want of time. Through the week we are busily engaged giving tests and treating our patients, as we are also a magnetic healer and herb doctor, so we have little time to devote to writing articles for any paper. But now that Spring has arrived we begin to think about camp-meetings, and feel the need of a little change. We would say any society wishing to engage our services for camp-meeting work, as a speaker, can do so by addressing us at our home, 411 Thirteenth Street, Detroit, Mich.

Anniversary exercises were also to be held the following Sunday at Fraternity Hall of this city. Mrs. Carpenter, a new speaker, was to give the address, after which the different mediums take part. We are sorry to say almost all of the old-time Spiritualists have done nothing whatever to carry on the work, having become discouraged through repeated failures, and some of the speakers have united with some of the liberal Churches, while the Spiritualists, some of them at least, seem drifting with the tide. While a few have been prevented by sickness from carrying on the work, others seem to be satisfied with home circles, so the work has been carried on during the winter by a few faithful souls who are alive to the best interests of the cause, while other active workers are those who have come out of the different Churches and united their forces with ours to carry on the work of emancipating souls from bigotry and superstition. May angels hasten the day when every honest medium and Spiritualist will work hand in hand, heart to heart, and soul to soul with a determination that truth must and shall prevail.

MRS. NELLIE S. BAIDE.

Cleveland, O.—Mrs. H. S. Lake has accepted an urgent call to become the resident speaker of the "Cleveland Spiritual Alliance," and will begin her ministrations there Sunday evening, May 7th. Mrs. Lake has many warm friends and admirers of her ability in the public work she has been so long engaged in, and they will welcome her to her new field with the enthusiasm which is characteristic of her own nature.—Yours fraternally, Thos. A. Black.

Eureka, Kan.

It is a pleasure to recommence my letters to your readers for several reasons. Among them are the knowledge that my friends will be glad to know that I am still in the work and the fact that I am again well enough to be active in the field.

During the five Sundays in Wichita I had the delight of ministering to some grand workers; and after nine months of constant change it was pleasant to see so many familiar faces from week to week, and to learn to know more intimately so many that see eye to eye and feel heart to heart with my heavenly guides. May the work in Wichita increase and strengthen, and lead many more up to the sunny hills of soul development!

Our next field of labor was Eureka, a thriving town in the eastern part of Kansas, with some 4,000 inhabitants. We were led here by the sisterly invitation of Mrs. L. A. Hooker, and found a home in her house. Though a Spiritualist only three years she is developing a clear mediumship, having healing and clairvoyant controls of a high order, who are now bringing out her psychometric powers. Schooled by suffering and strengthened by hardships she has developed a truthful and self-reliant character, and is doing much to uphold our cause in her town.

Mr. Beedie is another worker, a Welchman, with the honesty and enthusiasm inherent in the Welch character, and we never forget how our hands were upheld by those two faithful workers in Eureka. There is a good deal of other mediumistic power in the town, and we hope they will all lay shoulder to shoulder and carry on the good work that has been begun. May all the Spiritualists here, as well as elsewhere, ever realize that the upbuilding of character is more important than attaining phases of mediumship, and that we fall far short of our duty if we keep this glad light to ourselves instead of radiating it all around. It takes time, personal labor, and the loosening of the purse strings, to keep all these little organizations alive throughout our country, but in this way alone can Spiritualism reach the bone and sinew of society.

We admire our great camp-meetings; we love to attend them, and we hope to see them multiplied a hundred fold. But if we attend them only for ourselves, sitting in idle expectation during the eleven months between we are selfish drones in the hive, and have not entered the "true inwardness" of Spiritualism. When we attend the camps this summer let us work for our own locality, the sphere in which we are called to labor, by patronizing the struggling new camps near us, instead of massing ourselves at a few great ones of long standing. At the great camps a few prominent ones do the platform and the conference work. But by attending the smaller camps nearer home all can begin to develop their own humble gifts, and so be prepared on returning home to start a society in their own town, if there is none there; and, by telling their neighbors what they have seen and heard at camp, inaugurate new organizations here and there and everywhere. By thus casting a pebble in many places, the ever-widening ripples will melt into each other, and the whole land become spiritualized before our opponents realize the scope of our united efforts.

We spoke three Sundays in Eureka, and gave a course of lessons on development on week evenings. The first Sunday we gave a synopsis of the philosophy of Spiritualism, the second Sunday we enlarged the Church notion of "a God" into the Spiritualist conception of unending and boundless life, ever taking new forms, and ever progressing. The third Sunday, being restored to our old-time vigor, we ventured to speak twice, our subjects being "The spirit world of our planet," and "Reasons for accepting Spiritualism." Our angels poured down unusual help, and the noble band of earth workers lent their magnetic aid by filling up the front ranks in our little hall.

Brothers and sisters in Eureka, I thank you for your aid and comfort. Nobly did you sustain the lone worker, and give her an impetus that will strengthen her for future labor. Our work awakened much interest in the town. Of course some church members shook their heads in disapproval; and Materialists, equally bigoted, cling to their preconceived opinions, but many were set to thinking and discussing whether these things are so, and will, in time, be led to the light. Blessed be the constitution of the universe, all will continue to exist though the physical body be disintegrated; and all will eventually progress, though some souls will be long hindered in their advancement.

ABBY A. JUDSON.

Norwich, Conn.

Willard J. Hull's discourse at Grand Army Hall was a presentation of facts and philosophy, according to Spiritualism, answering Job's query regarding a future life. Spiritualism, he said, doesn't expect too much of human nature. There is in it no hocus-pocus by which a fiend can be transformed into a winged cherub of the skies in fifteen minutes. It finds support in all the so-called sacred books of the ages, yet it stands independent. Its devotees bow at no human shrine. They regard relics and virgins as they regard tomatoes, thumbscrews, and dugouts. As chemistry took the place of alchemy, as astronomy took the place of astrology, so Spiritualism takes the place of theology. Instead of man a perfectly created being fallen into degradation, we find him an imperfect being rising into beatitudes. In proportion that he ceases to cringe at the feet of priests he becomes a monarch. In proportion that he discards the old and accepts the new he becomes strong. In proportion that he aspires he receives. All religions are based on spirit-communion. Take that from the Bible and Christian premise would not have enough left to feed a forlorn hope.

Spiritualism teaches that the origin and development of the spirit body is contemporary with that of the physical body. It teaches that the soul in the physical or in the spiritual body must achieve its own salvation. There is no vicarious atonement in Spiritualism. Its conveniences and consolations lie along other lines. If justice has any place in the economy of religion there the innocent can not be taken for the guilty, even if innocence offer itself. One so-called Savior, whom a mob crucified, is credited, I believe, with the statement that "Whoever ye sow that shall ye also reap." If he uttered that sentiment the framers of the fable which makes him a propitiation between God and man ought to have left it out of the record, because it destroys their work. If men reap that which they sow, priests, preachers, and revivalists ought to be in some other kind of business. Job's query, "If a man die shall he live again?" is answered, then, by Spiritualism, that part of divine economy rejected by so-called Christianity, and repudiated by the very ones who called on the Lord of Hosts the loudest for a greater abundance of saving grace.—*Record*.

Buffalo, N. Y.

With a hall beautifully decorated with flags and bunting, flowers, ferns, and foliage, and with a house filled from platform to ante-room, we celebrated the forty-fifth anniversary of Modern Spiritualism in good style on Sunday, April 23. Mrs. Celia M. Nickerson occupied the platform in the afternoon for a short time, speaking on the good work that had been accomplished within the last forty-five years that we had worked for the good of mankind without a medium being led to the stake or the gallows by the religionists of this era. Following Mrs. Nickerson came the scholars of our lyceum with their music, songs, recitations, and dialogues, which took up most of the afternoon. Then came a feast of good eatables spread in a side room, where all ate, drank, and visited to their hearts content.

In the evening Mrs. Nickerson gave an elaborate lecture upon "The Combination of Man as an Animal, Man as a Spirit and as a Spark or a Scintillation from the great Oversoul." Mrs. Nickerson handled her subject extremely well, and as she had a fine and intellectual audience, all were very much pleased with her discourse.

As this is her first Sunday with us, it can be set down that she has secured for us good audiences for the rest of her engagement. Our society is in good shape in every sense for good work. No croakers in our ranks, no growlers, no kickers, and with money enough to pay all expenses, we feel that the good work must go on for a long time in the future. We hold our election of officers in this month, and upon them will depend somewhat the success that we hope for. Fraternally yours, J. W. DENNIS.

Chattanooga, Tenn.

W. T. Lawton writes that Mrs. R. A. Clanney, who is the oldest public medium in the South, and whose rare mediumship has been witnessed by hundreds, many of whom are now on the spirit side of life, is now in straitened circumstances. Brother Lawton asks that all who can will send to Brother Jerry Robinson, Lookout Mountain, Tenn., some substantial evidence of their appreciation for Mrs. Clanney. Brother Robinson will personally acknowledge and deliver to Mrs. Clanney what is sent, which will be appreciated. Mother Clanney desires to acknowledge the substantial kindness of "B. F. R.," suggested him by his angel mother, which "kindness" reached her a few days ago, in a very trying time.

SAYS FROM THE ANNIVERSARY.

Saginaw, Mich.—The Spiritualists of Michigan held grand anniversary exercises here on April 21st and 22nd. Among the mediums and speakers who took part were Mrs. Emma Nickerson-Warne, Professor H. Olney, Dr. D. P. Dewey, Dr. Charles Andrews, and Rev. Howard MacQuerry—the latter delivering a lecture on Spiritualism.

Bloomington, Ill.—In consideration of the present condition of the mortal remains of the original Fox sisters our little society will, at their anniversary meeting send a small contribution for the purpose of securing for them a last resting place and decent burial. Will you kindly in your next issue call attention to this important matter, and ask each and every spiritual organization in the country to go and do likewise.—Yours fraternally, M. W. Packard, president Progressive Spiritualist Association.

New Orleans, La.—Mabel Kline writes that the anniversary was celebrated there on the 26th with Dr. Benson as chairman, ex-Senator Smith as speaker and W. St. Ceran as test medium. Last Thursday morning memorial services were held in honor of John W. Allen, recently departed. For April Prof. H. D. Barrett will serve the society. The election of officers for the ensuing year resulted as follows: Dr. George P. Benson, president; J. H. Massie, vice-president; Wm. Brodie, Secretary; Wm. Kline, Treasurer. Directors: Captain J. Abbott, L. Grethe, H. German, Mrs. E. Husted and Miss Annie Benson.—The officer of the Ladies' Aid are: Mrs. Wm. Bets, president; Mrs. E. Tyrell, vice-president; Mrs. E. Husted, Secretary; Miss Annie Benson, Treasurer.

Stuttgart, Ark.—Anniversary was celebrated here to the credit of all concerned. Mattie E. Hull gave a lecture on Sunday, March 26th. She made hosts of friends and admirers here, and should she come again all creation would want to hear her. It is a great advantage that we have a temple of our own. It is almost imperative to good spiritualistic work that we have a temple of our own. It is impossible to get the best influence where promiscuous assemblies meet. We are in need of some one that understands lyceum work; also a good magnetic healer or homeopathic physician; also 100 good Spiritualist families to help build up our society and develop this country.—J. R. Alter, president First Spiritualist Society.

Austin, Minn.

Our correspondent J. G. F. writes: "I wish to inform you that the M. D's have again taken up arms against Dr. J. P. Razer, spiritual healer of this city, and enclose the documents they serve him with every time he cures a patient that is beyond their aid. Their medical ire is excited this time, through Mr. Razer's healing a lady who has been in the hands of the M. D's for a long time, and who was steadily shortening the distance to the grave. Dr. Razer took her case, and within a week had her in better health than she had been for a year and a half previously. She dropped the M. D's as a matter of course, hence their repeated effort to rid the community of a man who has cured dozens of cases fawned, bled, and poisoned by themselves. He is a thorn in their sides, and gives them much pain. He has restored the sight to a woman, Mrs. L. D. Carter, who had long been totally blind, made so from treatments by the M. D's. He has cured tumors that they said could not be cured save by the knife; he has cured a case of blood poisoning caused by the M. D's and pronounced helpless by them; he has cured cases of gravel pronounced incurable by them; and dozens of other cases the M. D's could not help. I do not wonder they are jealous. They and the Catholic priests attempted to convict him of crime for using the mails in his diagnosis, but failed to make a success, as he produced letters from those whose cures he had diagnosed by mail that proved conclusively that he was making no pretensions that he did not fulfill, and many of them made comparisons not very complimentary to the diagnosing powers of the practitioners they had consulted previous to giving Mr. Razer a trial. Following is the letter he received this morning:

STATE BOARD OF MEDICAL EXAMINERS,
ST. PAUL, MINN., March 28, 1899.

Dr. J. P. Razer, Lock Box 867, Austin, Minn.
My Dear Sir:—I understand you are practicing medicine in Austin and vicinity. I am unable to find your name upon my books as a licensed practitioner of medicine in the State of Minnesota. If you are so licensed, will you kindly send me its number; or, if you are an "exempt" kindly send me the number of your exemption certificate. If you are not licensed, enclosed I send you a copy of the State Medical Law, and I would more particularly call your attention to the penalty attached for practicing medicine in this State without a license, and would strongly urge you, if not licensed, to cease your work at once, or you will probably get yourself into serious trouble.

Kindly let me hear from you at once in reference to this matter. Yours, THOMAS MCDONNITT, M. D., Sec'y.

NOTES FROM ALL POINTS.

Grand Lodge, Mich.—It is a very sad duty to inform you of the serious illness of our dear sister and faithful co-worker, Mrs. A. E. Sheets. Will you mention her illness in the columns of your paper for the benefit of her many friends and correspondents that they may know the cause of her silence. We, her nearest friends and associates, hope it may not be long ere we shall feel assured of her recovery, but fear it may be some time before the public can again welcome her.—Your friend and silent co-worker, Mrs. Dora Babcock.

Brooklyn, N. Y.—Mrs. Abby N. Burnham, of Boston, has been the speaker of Conservatory Hall, this city, during March, lecturing each Sunday morning and evening, and following each lecture with a number of psychometric readings, in which she excels. Another very attractive part of the exercises was the song and recitations by her daughter, who accompanied her on the trip. The audiences were large, and both the speaker and her daughter, have added very materially to their numerous friends, of which they have many, this being Mrs. Burnham's third engagement in this city during the season.—Fraternally yours, Daniel Coons, 493 Norstrand Ave.

FOX BURIAL FUND.

We see that the Spiritualists of Akron, O., are to collect funds this anniversary for the purchase of a burial place for Katie and Maggie Fox, and Louis Ransom asks where shall we send the money. I will answer that Mrs. Henry J. Newton, 128 West Forty-third Street, New York, cheerfully consents to be the custodian of all monies for the burial and purchase of suitable grounds, etc., and to report to the LIGHT OF TRUTH all the donations received. Fraternally, EMILY B. RUGGLES.

492 State Street, Brooklyn, N. Y.

A number of other correspondences were crowded out for want of space, but will appear later.

WORLD'S FAIR VISITORS.

Will find nicely furnished rooms with hot rolls and coffee for breakfast within ten minutes' ride of the World's Fair grounds, for \$1.50 per day, by applying in advance for the number of rooms and the length of time required.

Mrs. E. Marion will open her home to only a limited number of first-class people. None others need apply. Address 52 Oakwood Ave. Chicago, Ill.

Cut this out for future reference.

Rowley's Occult Telegraph.

This is the greatest mystery of the nineteenth century, and at the same time a well-attested scientific fact. Through this remarkable instrument spirit Dr. Wells, now so well known throughout the world, diagnoses and prescribes for patients everywhere, and very seldom, if ever, fails to perfect a permanent cure where the most eminent physicians have failed. All this is accomplished through the mediumship of W. S. ROWLEY, M. D., who has taken a course in homeopathy, and is also a graduate of Rush Medical College of Chicago, allopathic and the Eclectic Medical Institute of Cincinnati, O., and therefore is fully competent to carry out any and all instructions and please the adherents of all schools of medicine. For the next three months, in order to increase the circulation of the LIGHT OF TRUTH as a matter of personal friendship, and to reach the thousands who are in need of all new patients and non-subscribers. Send for circular "A." Address, W. S. ROWLEY, M. D., No. 9 Glen Park Place, Cleveland, O.

W. J. COLVILLE

Will deliver two lectures daily during the session of Summer School of Psychic Science at Lily Dale, N. Y., commencing Wednesday, June 1st. He will speak daily at 2 p. m., on Tuesdays, Thursdays, and Saturdays at 10 a. m., and on Mondays, Wednesdays, and Fridays at 7 p. m. From June 7th to July 15th complete courses of twelve lectures will be given on the Spiritual Science of Health, Sacred Anthology, and the Cosmogony of Man's Relation to the Universe. From July 16th to 22nd on Spiritual Teaching or the World's Great Facts and Anomalies. Psychometry, and second course on Spiritual Science of Health. Terms—\$2.50 for any course of twelve lectures, or \$4 for two tickets admitting to twelve lectures each or twenty-four in all. Visitors' tickets 10 cents. Questions from the audience will always be in order at the close of the lecture if they pertain to the topic under consideration. Dr. W. J. Colville will speak in the auditorium on Sundays, June 18th, 19th, and 25th at 10 a. m. and 2 p. m. Mrs. Little and W. J. Colville will lecture on Sundays July 2d, 9th, and 16th. W. J. Colville and Mrs. J. B. Jackson July 23d.

Dubuque, Ia.

We are here in this quaint old-time city of Dubuque, myself and husband. I am employed as speaker and test medium by the United Spiritualist Society of this place. The society have a neat hall of their own, and are doing a good work here. They have a children's lyceum, and since my coming we have organized a ladies' aid society, known as the Unity Aid Society.

The ladies gave a social last Thursday evening, which was quite a success, and encourages them to undertake it again. The society gives three meetings—Sunday, night, and twice during the week. I lecture and give tests. My work, so far—three weeks now—has been a grand success, and the tests have created a great deal of wonder and comment among both believers and unbelievers. The daily press has been very kind and given us fair accounts of our meetings, with now and then a full account of some one test more remarkable than others.

The lyceum is doing well, but needs books and other things to make it a complete success. The children are working hard to supply this want. They gave an entertainment Friday, April 7th, and hoped thereby to secure sufficient funds to procure flags, books, etc., and we trust their hopes were realized, for we know they deserve it.

The secretary of the society and the conductor of the lyceum is an indefatigable worker, and it is largely owing to his efforts that everything is kept moving, but there are so many earnest workers that it seems invidious to speak of one more than the other.

I have given you an idea of our work here in building up the society. Through my organism the guides have given good satisfaction, both in lecture and tests. Brother Ackerly, the well known physical medium, is accomplishing much good in the occasional seances which he gives to the people. He is interested in other business, but now and then takes time to give a seance, which is always well received by those attending, puzzling to the skeptics, and full of consolation to the believers who receive messages from loved ones "over there."

And now we will give you a short sketch of a noted character, who attends our meetings when the weather will allow, she living across the river in Illinois. She is an Indian woman, one of the survivors of the Black Hawk war. She is called Indian Kate by her friends. She, with her band, were encamped on the bank of the Wisconsin River when the whites descended upon them and nearly exterminated them, only a few squaws and papooses being taken prisoners. Mrs. Eberle (Indian Kate) was about seven years old, as near as she can remember, when Black Hawk drilled the young warriors for the great battle, afterwards called the battle of Bad Axe, a point one hundred and ten miles from Dubuque. During the battle her sister took her on her back and swam to an island in the river, where with many other squaws and papooses they hid in great fear of their lives. After the battle was over her sister again swam with her to the main land. Here, overcome with hunger and fatigue, they all fell asleep in the high prairie grass. When Kate awoke she was all alone, the supposition being that the others had been captured by the soldiers and she had been overlooked, seeing the trail through the grass where they had entered she followed it, and found herself on the bank of the river. Here she saw an Indian, but as he had a white man's shirt on she was afraid of him; having never seen an Indian only in breech cloth leggings and moccasins, she ran from him, but he soon gave her to understand that he was a friend. He was one of their warriors, and had seven bullet-wounds in the face and neck. He was glad to find company, and looking around found a canoe, and they were soon floating down the river. They subsisted on roots and herbs, gathered along the banks, as they were afraid to go too far away from their boat for fear of capture. At last compelled by hunger they landed at a place called Dunleath, now East Dubuque. They were gathering and eating some wild grapes, which grew near the banks, where several fierce bull dogs rushed at them from a house on the bluff above them. The Indian climbed a tree, but Kate, made bold by hunger, saw some men following the dogs and ran toward them, crying out in her native language, *koo kash* and *quash-e-e* meaning pig meat and bread. One of the men caught her up and carried her to the house. The Indian seeing the whites were friendly came also. Father Jordan, who took her to his house, adopted her, and she was raised by him as one of his children. She can remember her parents, brothers and sisters, but does not remember her family name. She was named *Sop o kah*. Her mother's name was *Rate-quah* and youngest brother *Si o-noh*. Her father she can not remember, and, considering that she was about seven years old, and the great battle occurred in 1832. It is no wonder she can not remember events so far in the past. Mrs. Eberle was brought up by her foster parents in the Methodist faith. Mother Jordan lived to the extreme old age of one hundred and eleven years. After her death Kate became more independent in her religious views, and obeying the natural tendency of her race to believe in the power of spirits, she investigated Spiritualism. Through the kindness of an old-time resident and Spiritualist, of Dubuque, she visited Mt. Pleasant Camp, Clinton, Ia., there she became convinced of spirit-return. She and her daughter Mary saw and conversed with her husband, Mr. Eberle, Charlie Winans being the medium through whom the spirit manifested. No one could shake the old lady in her convictions. She says: "I know I saw and talked with my husband, and I would be a fool to doubt longer."

But our article is already too lengthy, but, like Indian Kate's neighbor, we are proud of so distinguished a historical character, one who knew the great savage chief, Black Hawk, and represents the last of the Sac tribe, the Foxes and the Sac's consolidating under the rule of Black Hawk.

SALLIE E. SCOVELL.

Milwaukee, Wis.

The celebration exercises of the forty-fifth anniversary of Modern Spiritualism by the Milwaukee Progressive Society, held Sunday, April 24, at Fraternity Hall, 216 Grand Avenue, turned out to be a grand success in every respect.

The spacious hall, handsomely decorated, was filled with a large and intelligent audience. All the seats and extra chairs from adjoining rooms were filled, and many were obliged to stand. This was the grandest meeting known in Milwaukee since the opening of the spiritual era.

Mrs. S. F. DeWolf, of Chicago delivered an eloquent and entertaining address appropriate to Spiritualism's natal day, followed by slate-writing tests by the ever-reliable Mrs. DeWolf. All the tests were recognized and gave entire satisfaction. At 10 o'clock the meeting adjourned, but it was hard to get those comprising the audience out of the hall; they seemed to feel as Peter did, "Lord, it is good to be here."

Now that the celebration is over the Spiritualists feel that they have gained much, and they will try to retain all they have gained. Many feel, now that Spiritualism is forty-five years old that the time has come to work as we never did before. Larger halls must be hired or built, and talent put into them that will compete with the talent in the pulpits, and thus Spiritualism must be brought up to where intelligent and educated people can not do otherwise than respect it.

Mrs. Carrie A. Nick served our society very satisfactorily the past month. Her control entertained the audience in his inimitable, winning manner, giving fine tests of the presence of spirit friends, more especially to the outsiders present, who were unacquainted with the philosophy and phenomena of Spiritualism—tests, which were not only convincing, but for which those receiving them expressed a desire for more of the same kind of food, and who will attend our meetings in the future.

Our meetings have been well attended the past month. Mrs. DeWolf will remain with us during this month, and by the satisfaction she gave last Sunday we feel confident that we will have a crowded house every Sunday.

We have engaged Mrs. Ada Foye for the month of May, and are going to charge 25 cents admission, or 75 cents for the four Sundays in May. Many of the seats are already engaged, and we expect to sell all the tickets before May 1st. Anyone wishing to secure seats will please address the President,

H. C. NICK, 233 Wisconsin Street.

Rochester, N.Y.

Sunday evening, April 24, was the time set apart at Rochester to commemorate the forty-fifth anniversary of the birth of Modern Spiritualism. The meeting was held in the hall where for the past few weeks they have been meeting, and through the organism of the writer of this article unseen forces have given utterance to these new spiritual truths which are seeking, and which will eventually revolutionize religious thought and set free the minds of men. Already from the little handful who first came to listen and to receive tests as to the personality of spirits who manifested, we have so increased in numbers that we expect soon to be obliged to seek larger quarters.

Our efficient chairman of the regular meetings, and an indefatigable worker for the cause, Mr. S. H. Barnesdale, presided on this occasion. First in order was singing by the congregation, then followed a poetical invocation by Miss Grace Bingham, and next came the address, which was the prominent feature, as of this particular occasion it was deemed most appropriate to invite the veteran and earnest Spiritualist, R. D. Jones, to deliver the annual address, which he did in his own original and most happy way.

Our hall was crowded, many being unable to obtain admission, and the closest attention was given to the speaker, who was personally acquainted with the Fox family, and witnessed some of the earlier manifestations through the young mediums. Of Leah, afterward Mrs. Underhill, he spoke in the highest terms, and he detailed with graphic utterance the earlier manifestations, and the historic Corinthian Hall investigation, where the superstitious mob attempted to destroy the brave little band, who, guided by the invisible powers, thus publicly brought the manifestations to the notice of the world. He spoke of the protection of the children by the chief of police, "who," said the speaker, "interposed his commanding form, and by the force of his strong right arm, aided by three or four of his stalwart officers kept the madmen, howling throng at bay, while Isaac and Amy Post with a few others managed to get the little girls out of the back entrance, and hurried them to the Post residence, where they were kept and cared for until the crowd recovered from its rage."

Mr. Jones depicted with great earnestness and clearness the trials and persecutions to which the earlier media were subjected, also many a truth which over skeptics, himself among the number, who, with a chosen number of his own friends, in 1848 investigated the phenomena as witnessed through the mediumship of the Fox sisters, for two days and two nights, and were all converted and have never backslidden.

Then he carried his listeners by progressive steps through the years of persecutions and doubts up to the present year, when, for the first time by a scientific body of men, and they in the country of the Pope, practically recognized spirit return as a truth. Mr. Jones spoke nearly or quite an hour, and was listened to with the closest attention and enthusiasm.

After the close of the address, a poem entitled "Over the Border" was beautifully recited by Miss Lillian Summers, a little girl of eleven years, who is also a gifted medium; and last, but by no means least, came Mr. A. S. Clackner, another veteran worker in our ranks, and a fine amateur photographer, with a stereopticon exhibition of the different members of the Fox family and the little house where the first manifestations and rappings were heard, some portraits of prominent Spiritualists, many appropriate mottoes and views, interspersing the whole with interesting historical data, and humorous remarks happily alternated. Altogether we had an entertaining and instructive anniversary evening. Yours fraternally,

MRS. MARY B. BINGHAM.

Dayton, O.

Mrs. A. E. Kibby was with us and ministered to crowded houses from the 22d ult. until the 25th. She gave through her guides a short lecture each evening, followed by tests and psychometric readings, all of which were recognized as correct in every particular. Our society is the Spiritualists of the Liberal Library Club, with an executive committee of seven, viz: R. W. Hamilton, Chairman; J. C. Cox, Secretary; J. M. Clark, Treasurer; Mrs. Maria Ralston, Librarian; Benjamin Houser and Mrs. Etta Wriedt. Regular meetings are held every Sunday evening. We also have a lyceum held every Sunday at 2:30 p. m., conducted by Wm. E. E. Kates, having about forty to fifty in attendance, and is growing. We have 300 volumes in our library, with prospect of many more being donated. Mr. Cox has contributed about 200 volumes of spiritualistic and other liberal books. We hope every Spiritualist, Theosophist, Free Thinker, and Liberal Religionist that possibly can will aid us in this work of enlightenment.

Every person on payment of one dollar or equivalent in books can be a member. Of course no limit is required in number of books contributed. Our room is located in the Central Block of this city, corner of Fifth and Jefferson Streets.

Sunday, the 26th ult., we celebrated the forty-fifth anniversary, as Mrs. Kibby was with us to aid us, and it was a glorious good meeting. Mrs. Kibby's guides talked of the occasion very eloquently and with much feeling. J. C. Cox read the beautiful poem by McCreery, entitled "There is no Death," followed by a short history of the Fox family, particularly of the three sisters, who are now in the beyond. He also read a poem by Mrs. Longley suiting her anniversary. Mrs. Kibby gave several tests, and named several spirits present belonging to the noble band of early pioneers in the cause. Mrs. Underhill spoke lovingly of the recent transition of Margaret, and said all were present and voiced their love and best thoughts to us. Among those named was the heroic soul, Warren Chase. Mrs. Nettie Colburn Maynard also manifested, and brought the great-hearted soul, Lincoln, with her. In the audience were her brother and his wife, who are now residing here, also her niece, Mrs. Watson, and Mrs. Maria Ralston, the amanuensis of Nettie. During the week she had very feelingly manifested to these parties two or three times. Her picture was back of the speaker among the decorations, which consisted of spirit pictures, flowers, plants, etc. The anniversary service was continued in the evening by Mrs. Kibby with questions answered, a short lecture, songs, music, and poems read by Mr. Cox, closing with tests. The house was overflowed and people turned away at an admission of fifteen cents. Mrs. Sawyer is now expected. The young medium, Cole, is here, and his conduct is good and his mediumship of good tone and character, and positively genuine and can be recommended. We want more such. We invite correspondence, but want only genuine, pure, and the higher Spiritualism. Our own trumpet medium gave our society a benefit in our hall April 6th. The general cause is growing rapidly, and hundreds are investigating. J. C. Cox.

Indianapolis, Ind.

The forty-fifth anniversary of Modern Spiritualism was celebrated at Lorraine Hall on the evening of April 1st in a manner highly creditable to the cause. Mrs. B. F. Schmid, the popular president of the association, introduced Mrs. A. M. Glading, the renowned platform speaker and test medium, as the lecturer for the month. The hall was full to overflowing with the beauty, chivalry, and culture of the Hoosier City, and all went merry as a marriage bell. To attempt to give a description of the floral display would not be possible in a condensed article. Mr. A. Weigand, the well-known florist, contributed to the display. The following pieces deserve more than a passing notice: A beautiful lyre from the Ladies' Aid was dedicated to the unfortunate spirit, also a tomahawk to the Indian spirits. Mrs. Gleason, Mrs. Jacobs, Mrs. Gates, and Mrs. Stinson had one of the handsomest collections, a table containing choice pieces, artistically arranged; Mrs. Stanley and Mrs. Lewis, a lovely basket—the handle forming a frame containing pictures of departed friends; Mrs. P. Kiley's offering was noticeably fine; Mrs. Wm. Kierschmier an artistic basket; Mrs. E. E. Barnett also a choice collection; Mrs. Woodler a handsome offering; Mr. and Mrs. S. Barrett a lovely design; a number of beautiful pieces from Marion, Ind. In short the display as a whole did credit to the skill of all who took part in this labor of love.

Mrs. Glading made the opening address, and in five minutes had proved herself a power for the future. Her remarks were well-timed, vigorous, and to the point. The entire program was highly pleasing and varied.

Among the more interesting phases of the evening's exercises were the wonderful impersonations of Mr. Archie French, of Jamestown, N. Y., a new and rare acquisition to our society. He is a natural mimic and personator, changing from a voice of a phlegmatic Dutchman to a toothless, decrepit, Irish washerwoman instantly, without paraphernalia or stage-trapping.

Mrs. Glading gave her wonderful writing test. The messages came upsidown and inside out, and wrongside before, and is a twist and a tangle until fully explained. Heretofore it has been necessary to read the communications by placing them in front of a mirror. But Mr. J. N. Mayhew ingeniously suggested carbon paper, which being transparent, admits of the communications being read from the wrong side. The medium kept up a running conversation

during the writing, proving beyond question that a two-fold mind-power was at work simultaneously in one organism. The messages thus obtained were entirely satisfactory. Her psychometric readings are wonderful.

A wedding Sunday at high-noon, after the regular exercises, drew a large audience. The contracting parties were Mr. Wm. Ferris and Mrs. M. A. Gillett. The ceremony was very impressive, and the first spiritual wedding that had ever occurred in Lorraine Hall, and the first that had ever been performed by the speaker.

Mrs. L. L. JACKSON.

Baltimore, Md.

The forty-fifth anniversary of Modern Spiritualism was duly celebrated on the 30th of March at Raine's Hall, under the auspices of the Religious-Philosophical Society. A very attractive program had been adopted, and the large crowd—fully one thousand people—that filled the hall at an early hour were evidently much impressed as well as entertained. A prominent part was given to the lyceum, which has grown wonderfully during the past year under the able management of Brother E. W. Wright, assisted by a corps of intelligent teachers devoted to their work. The recitations were good, the youngest children—mere babes—going through their part intelligently, giving evidence of perfect training as well as of good memory. We have among these workers of the future some embryo orators who will grace the rostrum when the time comes. One young lady, particularly—Miss Gertrude Gauss—revealed rare histrionic talent in her rendering of "The Maniac." Her acting, so life-like, would have been greeted with applause on any stage. There was also singing of the very first order. A solo by Miss Annie McClellan, was much applauded, also Miss Barbara Cook's solo, and a duet—piano and cornet—by the last named young lady and Mr. E. Hauser.

Mrs. A. M. Glading, whose very satisfactory three months' engagement ended with this occasion, delivered the invocation in her usual impressive style and an opening address which made a strong and—let us hope—lasting impression on the hearers. Dr. J. D. Roberts, our wonderful test medium, gave a most interesting and useful address. Brother Oscar Edgerly, who is to be with the society during April, was introduced to the audience, but, owing to extreme fatigue, did not appear. All considered the society has cause to rejoice at the good work of the past year, and the success of this crowning event of the year. In this connection it may not be amiss to mention the following message, given through Mr. Pierre O. L. A. Keeler, some weeks ago, to the officers of the society:

"Dear Friends: Katie and I come with a glad greeting and an assurance that we shall be with you in any anniversary exercises. I am now out of my nursery and destitution. I want to thank all who helped me with kind words and money donations. My heart was made so glad by kindnesses shown me."

MARGARET FOX KANE.

The Psychic Society, Mrs. Walcott, lecturer, will celebrate on Sunday, April 24. On the same day there are four public seances announced, an evidence of the progress of the cause here. Our secular papers now give Spiritualist news—not all one-sided—a straw that shows which way the wind blows.

DEC.

Portland, Oregon.

It is some time since I have seen anything from this part, so I send you a short account of our doings anniversary day, which we celebrated on the 21st inst. There was a pretty good attendance, though we are having down-pours of rain. Morning services were very appropriate to the day. Mr. S. B. Hendee, our trance-speaker, gave us words of wisdom from the other side, followed by Mrs. Addie R. Smith, who spoke in eulogy of Margaret Fox Kane. Mr. Reed, Bennet Dean, and others followed in short and good speeches. The evening was given into the hands of the Women's Auxiliary, who strove under great disadvantages to give the audience a pleasant time, in which they succeeded, being liberally helped by outside forces. Songs, living mottoes, and representation of three roads, the broad, the narrow, and the spiritual, ably described by a willing worker, Mr. Reed, or Colonel Reed, as he is more often called, interspersed by recitations from Mrs. Reed, Master Reed, Miss Flora Smith, Miss Dean, Miss Annie Howard. Mrs. Dean also entertained us with her autoharp. Young people, both inside the society and outside, nobly responded to the call we made upon them, and deserve and receive our thanks.

A. P. THOMPSON,

Sec'y Women's Auxiliary.

St. Louis, Mo.

The St. Louis Ethical Spiritual Society celebrated the forty-fifth anniversary of the establishment of Spiritualism on a firm basis, at Howard's Hall, Olive Street and Garrison Avenue, at which some remarkable manifestations were made by the medium of the evening, Jules Wallace. The program opened with an address by President M. S. Beckwith. This was followed by two solos by Mr. Wallace, a recitation by A. D. Clark, a piano solo by Miss M. Schnell, and recitations by John Brandon and Charles McBride. As is usual in the work of mediumship, Mr. Wallace first requested the audience to sing the first two stanzas of "Nearer, My God, to Thee."

At the conclusion of the singing he stepped to the front of the platform, slowly passed his hand from in front of his eyes, and immediately began to talk under spirit guidance, giving tests for the rest of the evening, among them some most remarkable ones, adding glory to the event, and proving the claims of that event which was being celebrated true. It was "our happy day."

CORR.

WAYS FROM THE ANNIVERSARY.

Alliance, O.—I thought I would write a short notice of our forty-fifth anniversary of Spiritualism. We began holding our circle in the Independent Church May 22, 1892. C. W. Peters was our speaker at that time. Through his influence the circle was organized. There were ten who joined; now there are enrolled forty-six in the circle. We meet every Thursday evening, and have had some very good seances. We celebrated our anniversary on Thursday, the 30th ult., and had a good time. Some of our mediums were controlled and gave us great encouragement from the spirit side of life. Some who are not mediums made some remarks which were well received. Mrs. Rockhill read an essay which we would like to have published in the LIGHT OF TRUTH.—Mrs. Holmes, Sec'y.

Aspen, Colo.—James S. Morrell, corresponding secretary, writes: "The First Spiritual Society of Aspen held anniversary exercises at the P. O. S. of A. Hall on Sunday, April 24. The hall was crowded, and many were turned away. The celebrated medium, Mrs. Ada Foye, delivered the address, the subject was 'A Spiritual Answer.' At the close of this very interesting lecture she gave some very convincing tests of spirit return. The music was excellent, both vocal and instrumental. We have a flourishing society here, and would like to hear from good test mediums who desire to come west. Mrs. C. F. Newton, physical and test medium, will be in Aspen for a short time. Mrs. Foye will remain with us this month."

Troy, N. Y.—We desire to say through your valuable columns that the First Society of Spiritualists of Troy celebrated the forty-fifth anniversary of Modern Spiritualism in a royal manner at their rooms, 18 Keenan Building. The ladies gave a supper, after which there was an entertainment, consisting of singing, recitations, etc. The most noticeable of all was a recitation by Mr. McCleary, a veteran Spiritualist eighty-six years old, entitled "A loud call, or a disinterested parson," which created quite a sensation. There is an effort being made by the society for the advancement of Spiritualism. Mediums are being developed, investigators are being satisfied, and the people are having their eyes opened.—F. P. Edgerton, 114 Second St., Albany, N. Y.

Pittsburg, Pa.—The commemoration of Spiritualism's anniversary was held on the 31st ult., at the Sixth Street Church. A large congregation was present, and the meeting was both successful and interesting. After the usual devotional exercises, says a local paper, the various mediums were controlled, and went among the audience answering questions of those present. One of the most interesting incidents of the meeting was a test by fire that was made. One of the mediums, while under control of "Flying Bird," the spirit of an Indian maiden, handled the flame and the hot chimney of a large lamp which was on the table before her without any seeming discomfort whatever.

San Bernardino, Cal.—Professor J. Madison Allen lectured in National City, Cal., during January, February, March, a portion of the time being also occupied in San Diego, South San Diego, etc. Besides his regular spiritual work he has delivered by special invitation literary addresses before teachers' institutions, the last being at Escondido, with three hundred teachers present, on the subject of "Rational thought—a fundamental necessity." He was the principal speaker at the anniversary celebration at San Bernardino, and will remain there during April. After April will return East, and may be secured for camp and society work. Address San Bernardino, Cal.

Colorado Springs, Colo.

The Spiritual Temple of this place issues the following circular:

"Regarding the ministrations rendered by Mrs. Jeannette W. Crawford in this city the past year, indefatigably laboring in the cause of true spiritual philosophy, the seed which has been sown by the philosophical, intellectual, and spiritual lessons of the controlling influences, has led the way for a temple to be built in the Eden of the West, namely: Colorado Springs.

"The matter is now the subject of thought, that the work so nobly begun may bring forth fruit worthy the name of the spiritual philosophy. To this aim, at a meeting of the workers, commenced on November 2, 1892, the following resolution was made:

"Whereas, It is considered the time has come for the erection of a temple in this city for the religion, science, and philosophy of the spirit, and that the individual efforts of those interested be put forth, and all steps necessary for the furtherance of the work be taken.

"We ask that all teachers, lecturers, and representatives in the cause of Spiritualism to its highest expression will show their recognition in favor of this temple—wherein truth, love, and wisdom shall be proclaimed." Signed,

E. C. KIMBALL, M. D.,
C. E. DUMKEE,
G. D. JAMES.

For the object mentioned above you are cordially invited to contribute.

Detroit, Mich.

The forty-fifth anniversary of Modern Spiritualism was observed in Fraternity Hall Sunday, April 24, at 2:30 p. m., and was a grand awakening of the philosophy, and the friends, old and new, are very much encouraged, and none more so than the writer heretofore.

The program consisted of music, both vocal and instrumental, and was appreciated by the largest spiritual audience ever assembled in the hall since its erection, and no better speeches, inspirational music, or tests were given in the last decade in this city.

The stage was occupied entirely by local talent, and was quite varied including recitations by very young ladies, and your correspondent was called to the stage to contribute his mite, and receive the applause of the audience.

Mrs. Minnie Carpenter, the regular speaker and test medium, excelled any previous effort, and has been the main one to create so much interest and cause so good an attendance. The writer begins to think the hall was not built in vain, and his offer of it free will be appreciated by a continuance of the attendance (there being no society in the city).

AUGUSTUS DAY.

OBITUARY.

A tribute to the memory of J. L. A. Hill, who passed away July 9th, 1892, in West Newfield, Maine.

Gently, so gently, our loved one has entered
The harbor, so safely he's entered at last.
The conflicts are over, the battle is ended.
Life's trials and conflicts with him are all past.

A life so serene, so unmarked by contention,
No strife in thy bosom e'er kindled a flame;
Thy motto was patience, forbearance and kindness,
No act of dishonor or tarnished thy name.

Though a life so untrammelled by sin or pollution,
No sting of injustice thy pathway contracked.
No words of unkindness—ah! none can remember.
Though almost a three-score of years we look back.

O, who holds a record more stainless and purer,
Or who an example more worthy has set.
Than this, our loved brother, whose form must be hidden.
Yet whose spirit lives on and with angels has met?

Though now thou hast crossed o'er the dark, silent river
And entered that land where forever thou'lt rest,
Where the gates are ajar and thy loved ones were waiting
To welcome thee on to that home of the blest.

Thy form we shall miss: many places find vacant;
Thy step in its coming we hear it no more;
Yet the spirit lives on in that endless forever
Where suffering and sorrow for thee now are o'er.

A voice in its accents so soft and so tender,
Though hushed here on earth, is no shouting above,
And in sweet hallelujahs joins in the glad chorus
With Christ and the angels, whose motto is love.

O grief-stricken mourner, though thy circle is broken,
Another dear link in the chain is removed;
Yet the death angel came from that beautiful mansion
And bore on his wings that dear one above.

Ah! there is no death, though the shadows come darkly,
And oft shroud our pathway in sadness and gloom;
Yet the spirit lives on, for the soul is immortal,
And Christ with the angels have welcomed him home.

Then let us submissively bow to the mandate:
Our Father in heaven, we hallow thy name,
Let sorrow and sighing be charged to rejoicing,
For our brother still lives, we shall meet him again.

ANNIE S. MITCHELL.

LITERARY REVIEW.

EDITH BRAMLEY'S VISION. Pp. 32, price 25 cents. Philadelphia, Pa. Oriental Publishing Company.

This is a vivid description of a Jesuit spirit conclave, and the subtle methods employed by these spirits to prolong their powers over mankind; together with interesting corroborative testimony, and extracts from the experience of Jonathan M. Roberts with Jesuitical spirits.

THE RELIGIOUS LIBERTY LIBRARY. A monthly published by the International Religious Liberty Association, 28 College Place, Chicago. One dollar per year.

The March number (extra) of this publication contains the resolutions adopted by the General Conference of the Seventh-Day Adventists, held in February last. It is an appeal and a remonstrance against the recognition of any religious denomination by the United States government, either by Sunday legislation or by exempting Church property from taxation. Being an extra, outside of its regular issue, this number is a mere tract compared to its "monthly" and thus may be had for three cents a piece.

HEALTH AND POWER. A Pocket Manual of Curative and Up-building Processes. Maslin, 25 cents. Dr. E. D. Babbitt, 4 West Fourteenth Street, New York. For sale at this office.

This little pocket manual is printed on the best paper, almost equal to fine Bristol board, and is handsomely bound. It came destined to live, and thus the care bestowed upon its body. Its soul constitutes a compend of new methods of cure, such as may be applied without the aid of a "regular," making it a valuable companion when traveling or in a household. Dr. Babbitt is the dean of the "College of Fine Forces," New York, author of many works on healing and inventor of the Chrono Lens and Solar Thermalune. He is also a Spiritualist.

A SEX REVOLUTION. By Lois Waisbrooker. Price 25 cents. For sale at this office.

Miss Abby Judson writes of it: "The pamphlet 'A Sex Revolution' is an admirable continuation of George N. Muller's 'Strike of a Sex.' It is the product of a logical, incisive, determined mind joined to a heart that is agonized by the hunger of suffering humanity. The allegory in which Lovella, the embodied spirit of motherhood, reasons so calmly, so gently with Sclereto, the embodied spirit of power and selfishness, gives a fine opportunity to bring forward the arguments of conservative egotism and progressive love. There is no attempt to give an exact and comprehensive solution of the problems of society, but there is an unflinching expose of one terrible evil after another, and a portrayal of the difficulties resulting from so many conflicting interests. The author courageously leads the vanguard of women who dares to investigate facts to which most persons close their eyes. She shows plainly that the balance has been lost during the long ages in which man has sought the solution of every problem without the aid of woman, and proposes that for a time woman herself shall seek the solution of these social problems, and when the balance is restored, that man and woman shall move on together. In other words, selfishness and power have ruled alone; now, for a while, let unselfish love rule alone till the equilibrium is attained. To this end woman is urged to study society in all its parts, to learn its needs and set herself individually to the task of finding a solution for the ills under which the whole world groans. I feel like saying: 'Brave soul, your words will unsettle old conventionalities and arouse many a one to work definitely and more valiantly for the upbuilding of humanity.'"

WORLD'S FAIR VISITORS.

Will find nicely furnished rooms with hot rolls and coffee for breakfast within ten minutes' ride of the World's Fair grounds, for \$1.50 per day, by applying in advance for the number of rooms and the length of time required.

Mrs. E. Marion will open her home to only a limited number of first-class people. None others need apply. Address 52 Oakwood Ave. Chicago, Ill.

Cut this out for future reference.